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MESSAGES

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PREFACE

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; and any exceptions to this will be so footnoted.

Articles should be submitted in duplicate, double spaced, to the Editor, Military Chaplains' Review, United States Army Chaplain Board, Fort Wadsworth, Staten Island, New York 10305. Articles should be approximately 8 to 18 pages in length and, when appropriate, should be carefully noted.

EDITOR

Chaplain (LTC) John J. Hoogland May 1971—June 1974
Chaplain (LTC) Joseph E. Galle III July 1974—September 1976
Chaplain (LTC) Rodger R. Venzke October 1976—

A MESSAGE TO GARCIA

This issue is an example of what successive editors have called a "fishnet." Following no designated theme, it is a collection of various articles on a broad range of topics either submitted by our readers or chosen by the editor. Still, the particular contributions that follow offer an interesting contrast which, in itself, is an important theme. On the one hand, there are some scholarly examinations of the world in which we live and the tools with which we serve. On the other, there is the incisive "Parable of Claude Preston Evans" which reminds us that all our techniques and training dare not mislead us from the mystery and sanctity of our high calling.

Years ago, in a book titled *Only in America*, Harry Golden touched on that theme when he told the story of "A Message to Garcia." It was a big public relations idea based on an incident from the Spanish-American War. Garcia, a rebel leader in Cuba, needed to be told he was not alone, the whole United States had come to his aid. A young Army officer, Lieutenant Rowan, was chosen to "bring the message to Garcia." The public relations people capitalized on the stamina and courage of Lieutenant Rowan—his determination to get through to Garcia despite the hazards and dangers. Large companies distributed the story among employees and customers to encourage selfless dedication to goals. A motion picture dramatized the hair-raising experiences of the dauntless lieutenant. The only trouble was, as Golden pointed out, no one ever asked: "What did the message say?" Referring to the movie, Golden wrote:

> . . .at the end, everybody was watching Mr. Garcia as he read "the message" and the rebel did not change his expression at all. Next thing you knew Mr. Garcia was all dressed up arriving at American headquarters, and the only logical conclusion was that the "message" had merely invited him to lunch.

If we are to "get through" to our people, we need to know the world through which we are traveling. We need every tool and technique that can aid us on that journey. But when we finally get "in touch" with them, we must have something to say that was worth the sacrifice. Ultimately, the beseiged and lonely are comforted not by our persistent dedication, but by the message we bear:

> God is for us a refuge and strength, an often-proved help in times of distress. Therefore we fear not though the earth is shifting, though mountains move in the heart of the sea. . . . The Lord of Armies is with us; Jacob's God is our fort. (Psalm 46)

ORRIS E. KELLY
Chaplain (Major General), USA
Chief of Chaplains

HEADQUARTERS
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". . .they didn't care that Claude Preston Evans was twenty years old. Preachers were not judged by their age or education but rather by the existential moment of proclamation."

—Harold L. Alexander

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". . .it is impossible to develop a viable model for ministry without making the encounter with voluntarism a central concern."

—Richard L. Hester

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"In over twenty years as a pastor I was never satisfied that I was doing an effective job as a counselor. Since I have used the rational counseling model a new sense of professional fulfillment has been present in my work."

—Donald R. Davis

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"Introducing Army chaplains to issues such as genetic engineering, world population, abortion, biomedical ethics, euthanasia, suicide, organ transplant, amniocentesis and human use for experimentation, living wills, etc., is not a luxury but a necessity of our day."

—John A. Rasmussen

* * * * * *

"The rights of women and the rising number of women pastors have brought the pastor's wife to a new threshold of self-awareness. . ."

—Carnegie Samuel Calian

THE PARABLE OF CLAUDE PRESTON EVANS

Chaplain (LTC) Harold L. Alexander

Claude Preston Evans was a country preacher. His father was a preacher and people still talked about the great revival of '28 at McKensie Chapel. Claude grew up in a West Tennessee parsonage where the talk around the table was always preaching. Young Evans didn't have the big frame of his dad nor did he have his father's rugged good looks. Claude was skinny and his complexion less than perfect, but there was general agreement among the town folk that the young man was "some kind of a good preacher." Claude had his mother's stormy soul. Her delicate fingers were the only visible inheritance but deep inside the diminutive young man was a tornado of intensity which she had bequeathed him. Claude Preston Evans was an emotional genius. The country people never described him that way but they recognized his peculiar brilliance.

Claude preached his first revival meeting when he was twenty. Many times at Columbia he remembered that church and the excitement of that week. The revival was at a small country church in Tipton County. The Oak Grove Church was three miles from Brighton and Brighton was thirty miles from Memphis. The revival was conducted the second week in August and the weather was hot. In that part of the Mississippi River bottom the heat and humidity form an unholy alliance which even Dante could not have described. The people were poor and poor people in West Tennessee always have their revival meetings the second week in August. For some reason that week is sacred. Claude's father said it had some connection with the cotton. August was too early to pick cotton and too late to chop it. It was too hot to make love and too humid to make war. It was the second week in August.

The revival meeting was of such importance that it could easily qualify as the most exciting occasion of the year. Opening night at the Metropolitan Opera could not compare with the first night of the revival meeting. Arrangements for the preacher had been made many

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Chaplain Alexander, a Presbyterian clergyman, is Director of the Family Life Center, Fort Amador, Canal Zone. He is the author of *Till Death Us Do Part or Something Else Comes Up* (Philadelphia: The Westminster Press, 1976). In his words, the above parable "is a critique of some potential dangers which advanced schooling can pose for chaplains in particular and all creative people in general."

months before. Cottage prayer meetings had been scheduled weeks in advance. And then there were the culinary concerns of the women. Every farm wife in the community was planning her meal for the preacher. Fried chicken and country ham and red gravy. Garden peas and hot biscuits and a mountain of mashed potatoes. And the man of God who failed to eat a generous portion of everything would be defrocked at dawn. After the second piece of pecan pie, the preacher and the pastor were off to church.

When they got there, Claude was surprised to see that the lights were not on. The service began at eight thirty and the lights would normally be on by eight. But the people were poor and it was the second week in August. There were windows in the rustic frame church but no screens. And since it was hot, the windows had to be up. This meant that a host of bugs and flies and mosquitoes would cloud the sanctuary as soon as the lights were turned on. So the church members had strung a 40-watt bulb to a 20 foot pole in front of the church. They turned it on a half hour before church started. And when those emissaries of Satan were swarming around the pole, the deacons would turn on the lights in the church and start the service. The object was to finish the service before the bugs left the pole to come inside. But it never worked. The bugs infested that congregation with a vengeance. And since Claude had to open his mouth to preach, he solved part of his problem by swallowing it. The pastor, who was Claude's roommate at a local church college, said that it wasn't so bad when you swallowed the bugs, it was when they started crawling back up that it got to you.

Claude could see all of this in the dim shadows of his memory, but central in his mental foreground was the face of an old farmer who asked, "Why did you stop? We could have listened to you all night." And Claude knew that the old farmer was not exaggerating. He could have sat there and listened all night long and never noticed the bugs. Preaching was a sacramental experience to these people. There was a mystical union between the preacher and the people. Claude had a deep satisfaction that comes from standing in a healing tradition which is two thousand years old. Claude Preston Evans was the healing Word to these people. He could remember the excitement in their eyes, the firm warmth of their embraces, the responsiveness of their bodies. Their total beings were hungry for the Word and they didn't care that Claude Preston Evans was twenty years old. Preachers were not judged by their age or education but rather by the existential moment of proclamation. Nothing else mattered. The mystical moment was therapeutic and if the preacher could give it birth, all else was totally irrelevant. Claude sensed that something great was taking place and the experience was intoxicating.

The county seat newspaper called him "Evangelist C. P. Evans," but back at school he was just a struggling ministerial student who wondered where next semester's tuition was coming from. The college business manager was not as spellbound by Evans as were the poor people of Oak Grove Church. The business manager wanted one thing, $650.00. "Colleges are financed with hard cash, not divine calls," he said to Claude on one occasion. So Claude exploded into joy when he received a letter from John Taylor. Taylor was a well-to-do Tipton County cattleman. He had been much impressed by Claude's preaching. He also had the fantasy that his oldest daughter would one day marry the young preacher. In the letter Taylor offered to pay for Claude's college upon one condition, that he transfer to Columbia University in New York City. Taylor's daughter was a piano major at the Juliard School of Music, which at that time was just across the street from Columbia. The cattleman's daughter was a brilliant concert pianist, the only one ever to come out of Tipton County. She was also beautiful. Claude was further tempted by the fact that Columbia had a good speech department.

The unwritten agenda was for Claude to get his degree from Columbia, study at Union Theological Seminary, marry Taylor's daughter and bring her back South to a church in Tipton County. This was the unfulfilled fantasy of the cattleman. Claude did accept the tuition and he did marry Taylor's daughter, but they never came back South, not even for the wedding. They were married in Riverside Church in New York and the musical setting for the wedding was magnificent. Taylor thought the organ was too loud and the empty pews kind of depressing but he held back his feelings. He wanted to deal with none of them. He was afraid to face a haunting realization. He had not gained a son, he had lost his daughter, and Tipton County would never see either of them again. Taylor died two years after the wedding.

Claude did well in the speech department at Columbia, but not at first. His classmates laughed at his speeches, and the professor could not hold back a condescending smile. Claude felt totally rejected by his peers and, at times, ridiculed by his professors. One Wednesday morning he was called in by the head of the department. Dr. Peterson was a warm and understanding man. He was the kind who not only wanted to succeed himself, but he wanted you to make good too.

"Claude, I hear that you're having some difficulty with your work. Would you like to tell me about it?"

"Yes, sir. Preaching is my whole life but things aren't going well for me."

"What's the trouble?"

"I'm getting C's and D's on all my speeches."

"Claude, you come from a Southern tradition where public speaking, especially in churches, has a narrow repertoire of tones and inflections. Dr. Hall describes it like a car in second gear that never shifts to third. What we're trying to do, Claude, is to give you a new model that will better equip you to communicate your ideas." Dr. Peterson continued his gentle encounter for a half hour and concluded with, "I just want to let you know that I feel that you have what it takes to make it at Columbia." Claude had mixed feelings about the session. He really survived only by telling himself over and over that he was fortunate to study in one of the finest speech departments in the country. He worked hard at changing his style, polishing his traditions, perfecting his delivery. He took voice training and improved his breathing technique. "Always finish what you start," his father had told him, and Claude was determined that he would.

His second year at Columbia showed considerable improvement. His "C" average was raised to a "B" and he found a certain degree of acceptance with his peers and professors. There was one unfortunate experience at Union Seminary that year. Columbia and Union had a good working relationship and Claude was permitted to audit a course in Preaching. After his first sermon, the professor said, "Mr. Evans, you are a tempest in a tea pot. The tempest can't get out and the tea pot can't brew tea." Years later he was able to laugh about the critique, but at the time he felt annihilated. He sucked in his battered ego and went back to Columbia. "Columbia," he told himself, "has one of the finest speech departments in the country." And if this didn't work, there was something which always did: "No preacher from Tipton County had ever studied in the speech department at Columbia University before." That always worked.

Upon graduation from Columbia, Claude considered only two options, a Master's in speech at Columbia or a Bachelor of Divinity degree at Union Seminary. Most of the bigger churches back in Tipton County wanted a B.D. degree, but Claude's ambition was to be the best preacher in West Tennessee and "Columbia had one of the best speech departments in the country." He went back to Columbia. He had invested so much of himself in gaining acceptance there that going back had now become the comfortable thing to do. Besides, Mr. Taylor had established a fund to finance Claude at Columbia for six years. He had four years of subsidized schooling left.

Two years later Claude received both his M.A. and an invitation to remain in the department as an assistant, adjunct professor of

speech. He was told that he could work on his Ph.D. at the same time. He accepted immediately. No one from Tipton County had ever taught speech at Columbia. The Ph.D. would help him to get a bigger church back in Tennessee. The big churches in Memphis all had Ph.D.'s or Th.D.'s.

Claude never received his doctorate and, consequently, was never promoted to associate professor. He never left New York either. He remained in Columbia until he retired in 1968. Back in Brighton, when people asked about Claude Evans, the usual answer was, "Oh, he's a professor in a big school up North." And then there was a long pause—the same kind of pause you received when somebody asked, "How's Uncle John?" and you replied, "He died last year."

THE KISS OF PEACE AS INTERPERSONAL COMMUNICATION

Chaplain (LTC) Edmond J. Speitel

Priest: "The peace of the Lord be always with you."

People: "And also with you."

Priest: "Let us offer each other the sign of peace."

(Rubric: Everyone turns to his neighbor and exchanges a greeting of peace and love.)

The above greeting and response from the Roman Catholic liturgy [1] are as old as Christianity.[2] The kiss of peace is Scriptural.[3] Evidences of its use in worship are already extant in a second century liturgy,[4] yet it is "new" in the Catholic ritual since 1969.

Thomas C. Oden asks: "What kind of interpersonal transaction is occurring when we experience the passing of the peace? Hands touch hands, moving around the circle of the community, expressing the *Shalom* of God amid human estrangement." [5]

This latter passage relates a Protestant experience. It is just as relevant to ask what sort of things happen, or do not happen in the Catholic mass, for instance, when the priest exchanges the above cited greeting with the people and then encourages them to "offer each other the sign of peace." It really depends. It depends on relationships between individuals and the community; on the size and make-up of the congregation; on the enthusiasm of the celebrant for "new things"; on how well versed the priest and people are in the history and purpose of liturgy; on how each perceives his potential as an active Christian.

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[1] Basically the same exchange is to be found in the liturgies of all Eastern Christian Churches, also in those of Episcopal, Lutheran, and other Protestant denominations.

[2] See Matthew 28:9; Luke 24:36; John 20:19.

[3] I Cor 17:20; II Cor 13:12; I Thess 5:26; Rom 16:16; I Pet 5:14.

[4] Justin Martyr. *Apologia*, 1, 65. *The Fathers of the Church* (New York: The Fathers of the Church, Inc., 1949), p. 105.

[5] *The Intensive Group Experience* (Philadelphia: The Westminster Press, 1972), p. 101.

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The kiss or sign of peace, as few other actions or prayers of the Christian liturgy highlights, distinguishes and necessitates interpersonal communication in its dialogic sense: two people face each other, person-to-person, and share recognition and some degree of feeling.

The history of this practice actually parallels the "ups" and "downs" of the true participation and community experience in the liturgy.[6] It flourished in the early centuries, faded into virtual disuse (even abuse), in the middle ages and early modern times, and has only recently been restored, with mixed results.

Interestingly, there has been a linguistic tie, and some confusion, between the words, "worship," "kiss," and "peace." The standard New Testament word for worship is *proskuneo* which literally means "I kiss toward." The idea is that of doing homage.[7] In old Irish, the word *poc* (from the Latin *pax*) amazingly means "kiss," not "peace." The change of meaning is interpreted by Nyrop [8] as due to a misunderstanding of the priests words: *Pacem do tibi*, "I give you peace." The kiss, exchanged as this wish of peace was given, was thought to be the essential. The same idiosyncrasy is found in medieval Spanish: *paz* also means "kiss." [9]

The kiss is used in two ways in the Christian liturgy: as a sign of reverence for sacred persons and objects, and as an expression of fraternal charity and peace. So too in Judaism. Religious objects are kissed as a sign of reverence. People are kissed as a sign of respect (Samuel–Saul, I Sam. 10:1), as a salutation when meeting after a long separation (Aaron-Moses, Ex. 4:27), and in farewell (Ornah-Naomi, Ruth 1:14).

IN SACRED SCRIPTURE

In the New Testament the kiss was a courteous preliminary to any ceremonial gathering, especially a meal. As such it could well have been tendered at the Last Supper. Its omission could be a cause for remark or concern as in the case of Christ who, having his feet washed by the penitent woman, responded to the criticism of his Pharisee host: "You gave me no kiss, but she has not ceased kissing my feet since I entered." (Luke 7:45)

There is strong indication that the initial appearance of

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[6] *cf.* Fall 1976 issue, *MCR*, pp. 7–14.

[7] George P. Hedley, *Christian Worship: Some Meanings and Means* (New York: The MacMillan Co., 1953), p. 84.

[8] Christopher Nyrop, *The Kiss and Its History*, tr. W. F. Harvey (London: Sands and Co., 1901), p. 72.

[9] *Ibid.*

Christ to his disciples on the first Easter Sunday night (his *Shalom*, "Peace be to you") involved a kiss (John 20:20–21). He "breathed on them." Perella[10] discusses the history of the kiss as an in-spiration, a breathing-into, of life, a sharing of some part of one's self. Prevalence of this practice in the early liturgies would give some indication that the kiss was not at all an uncommon occurrence. Judas, for instance, greeted and thus identified Christ in the garden with a kiss, an action that was apparently completely natural for such an occasion (Luke 22:47–48).

As an expression of charity, the use of the kiss derives from previously cited[11] New Testament epistles in which the faithful are urged to salute one another with the kiss of love, the holy kiss. In Paul the kiss is recognized as a token of Christian communion. In Peter there is mention of an embrace.

Although most of the Scriptural references to the kiss as an expression of love, forgiveness, or communion are Pauline, it is unlikely that Paul originated the practice or that the exchange of the kiss was unique to Jewish religionists. Peter, for instance, urges the kiss and Paul recommends the practice to the Roman Church. It is not impossible that the liturgical use of the kiss stems from Judaism. Yet, John Cuber states quite absolutely that "the early Christians took the custom of kissing from the Romans and made it a part of the ceremony of their religion."[12] This, too, might be true. But if Rome is the source of the ritual kiss, it would be very difficult to explain its usage in the liturgy of Eastern churches which developed independent of Rome.

The kiss is probably best seen as a natural manner of expressing affection in both the near east and west, a normal custom which found its way into liturgical usage. In other parts of the world it is not a normal custom. Until recently the Japanese and Chinese seldom kissed. Polynesians express affection by rubbing noses; Samoans sniff.[13]

IN THE EARLY FATHERS

There is no consensus among scholars as to whether or not any of the cited Scriptural references to the kiss are to be seen in a liturgical context. Yet as early as 150 A.D., Justin Martyr includes

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[10] Nicholas J. Perella, *The Kiss Sacred and Profane* (Berkley, CA: University of California Press, 1969), *Passim*.

[11] *cf.* ftnt #2.

[12] John J. Cuber, *World Book*, Vol. II. 1973, p. 260.

[13] *Ibid.*

the kiss of peace in a liturgy, between the common "prayers of intercession" and the "Eucharistic Prayer." [14]

In *The Apostolic Tradition*, c. 215 A.D., Hippolytus mentions the kiss of peace three times:

1. In IV, 1, in describing the ordination of a bishop.

2. In XVIII, 3–4, at Baptism where it is written:

> But after the prayer is finished, the catechumen shall not give the kiss of peace for their kiss is not yet pure. But the baptised shall embrace one another, men with men and women with women. But, let not men embrace women.

3. In XXII, 3, the bishop gives to one to be confirmed the kiss of peace and says: "The Lord be with you." The one "sealed" shall say: "And with thy spirit." Then, "after further prayers, the kiss of peace is exchanged." [15]

It is interesting that at the time of Hippolytus, as Catholic liturgical legislation now urges, these three actions of ordination, baptism, and confirmation took place during the Eurcharist after the synaxis or fore-mass, before the Eucharistic prayer. The kiss of peace is therefore located by Hippolytus in the mass just as Justin had placed it.

In the Roman rite the kiss of peace continued to precede the Eucharistic prayer until a change started taking place sometime before 417.[16] Apparently the admonition of Matthew (5:23–24) about the need for reconciliation with one's brother before bringing a gift to the altar determined this positioning of the kiss. In Eastern churches and in the Mozarabic and Gallican liturgies the kiss continued to be exchanged at this point in the service, but a transposition has been made in the Latin rite.[17] The kiss is found later in the mass. Initially, the final petition of foregiveness in the Lord's Prayer was quite logically connected with the expression of fraternal peace and forgiveness which is the kiss of peace. Later the kiss of peace was associated with Communion. It was felt (and is felt) that since Communion establishes and deepens the fellowship of Christ's body, the Church, this gesture of peace and unity should be exchanged before the actual participation in the body and blood of Christ.

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[14] Justin Martyr, *Apologia*.

[15] Gregory Dix, ed., *The Apostolic Tradition of St. Hippolytus* (London: Church Historical Society, 1968), no's 4, 18, 21.

[16] *The New Catholic Encyclopedia*, Vol. 7 (New York: McGraw Hill Co.) s.v. "Kiss, Liturgical."

[17] Nicholas Gehr, *The Holy Sacrifice of the Mass* (St. Louis: Herder Book Co., 1949), p. 758.

Other Fathers of the Church mention and discourse on the kiss of peace. St. Cyril of Jerusalem, for instance, writes that

> this kiss . . . is the sign that our souls are mingled together and have banished all wrongs . . . . The kiss therefore is reconciliation . . . as the Blessed Paul has in his epistles urged . . . and Peter . . .[18]

St. Augustine observed that following the Consecration of the Eucharist the priest says, "Pax Vobiscum," whereupon the members "kiss one another." This is an interesting passage because it makes it quite clear that the kiss was given upon the mouth: "As your lips approach the lips of your brother, let not your heart withdraw from his." [19]

Psuedo-Dionysius cites the kiss of peace as "a sacred mystery preparing for Eucharistic Communion . . . a call to life, to unity of self and of many individuals united with God." [20]

To St. John Chrysostom the kiss is "a way for souls to unite." He explains that "the kiss the brethren exchange before Communion is an invitation to the unity necessary before they can receive *the kiss* directly from the Master." [21] The Eucharist is certainly referred to in the second use of "the kiss." Elsewhere Chrysostom comments that "when we join souls in the kiss . . . our gatherings become like the gathering of the Apostles when, because all believed, there was one heart and soul." [22] The passage highlights the relationship and interdependence of members, as in the (Mystical) Body of Christ.

LATER HISTORY

For almost the first eight centuries, and under various conditions thereafter, the catechumens (those not yet baptized), and those excommunicated were barred from the actual Eucharistic service. After the readings and the homily, and upon the dismissal of these non-members of the community, those remaining (the "offerers" or later, the "Communicants") celebrated their sense of unity of Christ by greeting each other with the kiss of peace. Sometime before 800 A.D. the fore-mass and the Eucharist were joined

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[18] "Catechetical Lecture, XXIII," *The Catechetical Lectures of St. Cyril* (Oxford: Oxford University Press, 1839), pp. 273–274.

[19] "Sermon CCLXVII," Parella, *The Kiss Sacred and Profane*, p. 24.

[20] *Ibid.*, p. 25.

[21] "Homily XLIV," *The Nicene and Post-Nicene Fathers* (New York: The Christian Literature Co., 1889), p. 265.

[22] "Baptismal Instructions," 11th Instruction, *Ancient Christian Writers*, Vol. 31, tr. Paul Harkins (Westminster, MD: The Newman Press, 1963), pp. 171–172.

to become a single undivided service.[23] Since by then there was no dismissal of non-Communicants, it was a logical step to bring the kiss of peace closer to the actual Communion. The kiss has been restricted to "Communicants"; it is still most often so limited.

One version of the "Canones" of Theodore of Canterbury (eighth century) contains the rule: "He who does not Communicate will not receive the peace nor the kiss in Church." [24] But, by the year 1000, reception of the Sacrament had become a relative rarity. In this period, at least in monasteries, the *pax* was given and received only on Communion days; it became a precondition for Communion, or at least a fitting preparation for it.[25]

At this time the kiss of peace actually became a sort of substitute for Communion.[26] By 1300, and until recently, the exchange of the kiss was limited virtually to the clergy, and then on only solemn occasions.[27] In various places the laity continued to participate for a time through an instrument discussed below.

The manner of giving the peace has varied at different times and places according to culture. As mentioned above, it was originally and for centuries an actual kiss with the lips. The kiss was not passed from person to person but merely exchanged between neighbors. Sometime around the beginning of the tenth century the kiss was seen as being received from the altar (Christ) and then passed on as a message or a gift "to the others and to the people." [28] A certain stylizing was effected in time. The eastern Syrian clasps the hands of his neighbor and kisses them. The Maronite clasps the neighbor's fingers with his own and kisses the latter. The Copt bows to his neighbor and then touches his hand. The Armenian merely bows.[29]

Until recently, and even today under more formal circumstances in the Catholic liturgy, a light embrace has been given. The hands of the one rendering the greeting rest on the shoulders of the other; the other's hands are placed under the greeter's elbows. A slight bow to the right is made by both parties as the words of peace are exchanged.

In England, after 1248, a different approach was taken to the

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[23] Gregory Dix, *The Shape of the Liturgy* (Westminster, England: Dacre Press, 1945), p. 37.

[24] Joseph A. Jungmann, *The Mass of the Roman Rite*, Vol. II. (New York: Benziger Bros., Inc., 1955), p. 323.

[25] *Ibid.*, p. 324.

[26] *Ibid.*, p. 325.

[27] *Ibid.*, p. 327.

[28] *Ibid.*, p. 326.

[29] *Ibid.*, p. 328.

kiss of peace. An "osculatorium," a richly ornamented placque, sometimes called a "pax-board" or "pax-brede," was introduced.[30] Later a crucifix, a reliquary, or a picture of Christ was used. This was first kissed by the celebrant and then passed through the congregation. This practice spread to the continent and replaced the former usage in many places for centuries. Yet, the passing of this symbol of peace was often the occasion for dispute.

There had to be some order in passing it from one person to the next. Someone had to receive it first, and last. As today, persons of rank were especially catered to, or else were unhappy. Jungmann [31] cites the acts of the Council of Trent which describe a *magna contentio* (quite a disturbance) on June 29, 1563, between Spanish and French delegates at a High Mass *in dando thure et pace* (in passing on the incensation and the kiss of peace). The contention arose because those who were not first to receive these tokens apparently thought they should have been. Thus the symbol of peace and fraternity actually became a source of conflict.

Christopher Nyrop [32] mentions "frequent contention" over the order of precedence in kissing the osculatorium. He also relates the discomposure of Queen Margaret, wife of St. Louis, in thirteenth century France, when she gave the kiss of peace to a beautifully dressed woman near her who turned out to be a "common courtesan." The queen (horrors!) had apparently "kissed beneath her station."

Quoting one of Marot's poems: "I told the maid that she was fair; I've kissed the pax just after her," Nyrop [33] comments that the pax-board apparently served as a sort of profane intermediary between lovers. He also points out that although the kiss of peace never truly caught on with the proper spirit of love and fellowship in the churches, it did spread into secular life. In the middle ages it became a seal of reconciliation and pacification of enemies and also became a wish for success in combat between knights.

PRESENT PRACTICE

The *New Order of the Mass*, 1949, identifies the kiss or sign of peace as "an optional diaconal formula inviting the congregation to give each other the peace with an appropriate gesture." [34] This

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[30] *Ibid.*

[31] *Ibid.*, p. 76; ftnt. #34.

[32] Nyrop, *The Kiss and Its History*, pp. 103.

[33] *Ibid.*, p. 103–105.

[34] National Conference of Bishops, Washington, D.C.

exchange and action takes place after the Lord's Prayer, immediately following a prayer for peace and unity in the church, before the Communion. The present rite envisions a general greeting of the priest and among the people. There is every indication that this sign or kiss of peace is not a mere greeting or a time to create a handshaking party. Hopefully it is a prayer, a sign, and a personal pledge of reconciliation and peace.

It was once proposed that the invitation should be: "Let us show that we are at peace with each other." This was reconsidered, however, because while this might be a valid concept, it could suggest wrongly that all are indeed at peace.[35] Therefore the prayer approach was preferred. The gesture is to be an indication of the desire to be at peace, and the prayer a wish or hope in this direction.

There is presently no standard rule or pattern as to how the above ritual is carried out. Local custom prevails entirely. Indeed, since it is still an option, it is sometimes omitted entirely. To some an embrace is very meaningful while to others a handshake or some sort of handclasp better expresses the desire for peace and fellowship. Bowing, a smile, touching one another, an actual kiss—all could be ways of offering and accepting the sign of peace. Some appropriate greeting or prayer is normally added. This would be simple and personal, prayerful. Ideally, the person's name would be mentioned.

How is it working? It depends. The reader might have to answer that himself. Roman Catholic worshipping communities with which I have been familiar present interesting contrasts. The military communities in Stuttgart, West Germany, and Fort Leavenworth, Kansas, were to all appearances highly enthusiastic in their exchange of this sign or kiss. True interaction apparently transpired. One could claim that this was because they had prior community; they lived and worked together, shared mutual expectations, disappointments, etc. Perhaps. In other military chapel situations I've seen less enthusiasm.

Several small rural parishes in Kansas, with which I have been associated, presented what would seem to be a truly ideal situation for the realization and expression of community. These people are basically farmers and many were related. They were a community before and after religious services. Yet, the realization and expression of the kiss of peace as symbolic of community just

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[35] *Newsletter*. Bishops Committee on the Liturgy, Vol. 7, nos. 1 and 2, Washington, D.C., Jan–Feb 1971.

did not exist. There was an obvious reluctance, with exceptions of course, to make any interpersonal effort in this regard. These people, however, were in no rush whatsoever to terminate the service. After mass they lingered outside the church in animated conversation in the deepest sense and spirit of community.

One Sunday I approached a group of these men who were relaxedly conversing after mass at Mooney Creek, Kansas, and asked quite bluntly why they were so stiff and formal in church, yet so relaxed and friendly before and after. After a considerable silence one gentleman answered: "Because we were in Church." How much this says! Church is for awe, silence, personal prayer, "God and me." Centuries of training, passed on by parents, priests, etc., has made its imprint. Community truly exists in such a congregation, but to expect to find it mirrored in liturgical action, to find any obvious interaction therein, might be asking the virtually impossible. Awe in the presence of the Almighty is the overriding consideration.

A layman involved with a busy university Catholic Community Center in New York City told me about an opposite situation. Apparently these worshiping students feel the need at the kiss of peace to greet one and all in the chapel. They do so with such extended enthusiasm that a formality has been devised to get them back to their places (and their reverential posture?) so that the mass might progress.

These two examples could evidence a teetering of that rather delicate balance between awe and celebration that the liturgy professedly hopes to maintain. Yet who is to deny community to the Mooney Creek assembly? Or who is to say that the New York students are not equally enthusiastic over the Scripture readings, homily, consecration and Communion as they are with their exchange of peace?

An "experimental" Episcopal worship service at the University of Michigan included, after the homily, an exchange of peace:

> After the gospel the minister was silent for a moment and then said, "You can hardly avoid it, but touch each other." Then louder, "Come, on, touch each other." 250 people sat on the floor and on the stage, leaned against wall and railings hand in hand. Communication became fellowship; the message was the people and, if only for a few moments or hours, the message was lived.[36]

Comments on the above indicate that sometimes a meaningful transaction occurs, sometimes not.

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[36] Myron B. Bloy, Jr., ed., *Multi-Media Worship* (New York: The Seabury Press, 1969), p. 16.

> The moment when we were asked to touch each other and move together was somewhat artificial and strained. (I consciously wanted it to work, but perhaps I was too uptight.) The one moment when communion became reality was the Communion itself.[37]

Dominic L. Cirincione,[38] Research Associate of Western Behavioral Sciences Institute, felt "somewhat lonely" in the above service, perceiving a "Do not disturb, I'm talking to God" atmosphere. As Bellah, cited above, he saw in mutual distribution of Communion a glimmer of real community.

It is clear, then, that even as dramatic an approach as that at Ann Arbor did not effect universal community. It must be noted, however, that the two somewhat typical comments were cited and others of a like vein published in Bloy's work were by non-members of this student community, outsiders. More interesting, and perhaps more valid, would be student comment on this effort at interaction.

A French Reformed scholar wants no part in a renewed kiss of peace. After briefly discussing this greeting in its historical context as part of the worship service, Richard Paquier continues:

> Through the gradual evolution of custom the kiss of peace has fallen into disuse, and it would be foolish to attempt to revive it. Recently some have wanted to replace it with a handshake, but we have to admit that this is not such a good idea either. It is better to refrain from any gesture of this kind at this point in the ceremony and to restrict ourselves to the wish of peace declared by the celebrant, and followed, as is the case in many Eastern liturgies, by a biblical text expressing the commandment of brotherly love. Indeed we could consider as an equivalent to the kiss of peace the fact of being grouped around the holy table for communion and of passing the cup to each other. This position and this specifically religious gesture have even more significance and expressive value than the very or all-too-"natural" gesture of the kiss.[39]

Notice that Paquier is in no sense antipathetic to the idea of interpersonal reaction and community in worship. Nor does he denigrate the wish of peace. He sees these ideals as achievable through other means.

Nor are Reform Church adherents alone in their lack of enthusiasm for the kiss of peace. Such a formidable institution as the Roman Catholic Archdiocese of Philadelphia officially encourages all the rescripts of Vatican Council II and post conciliar liturgical instructions, yet has at least implicitly denied any importance to the

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[37] *Ibid.*, Robert W. Bellah, p. 59.
[38] *Ibid.*, pp. 75 ff.
[39] *Dynamics of Worship*, tr. Donald Macleod (Philadelphia: Fortress Press, 1967), pp. 188–189.

kiss of peace. In January 1973 a questionnaire was distributed to all the priests of Philadelphia by the Archdiocesan Commission on the Sacred Liturgy to determine liturgical policy, practice, and preferences. This questionnaire included almost two hundred possible responses on such topics as processions, singing, homilies, prayers of the faithful, style of celebration, silence, offerings, announcements, distribution of Communion, etc. Yet no mention whatsoever was made of the kiss of peace. When I questioned the chairman of the commission about this omission he indicated that he had just not considered it. Upon reflection, he admitted that he now wished he had included a question or more on this greeting.

Such an oversight is understandable but lamentable since it seems that few other liturgical actions have as great a potential for effecting or at least signifying an obvious goal of the liturgy: a living, aware community of worshipers in communication with each other during and after the worship service.

PRACTICAL PROBLEMS

Although the sign or kiss of peace has been well received in some Christian communities, some concern has been expressed as to its use and meaning, even as to its validity. A few of those objections deserve mention here.

1. *Is it not insincere to exchange such a greeting when what we do before and after mass indicates that we are not at peace?*

Earlier in this article it was pointed out that the congregation as a true community is a goal rather than always a fact. The sign of peace could "open the door," could encourage understanding and peace and unity.

2. *The Sign of peace has never been explained to my satisfaction.*

Why not? As indicated here, it is historical, even Scriptural. When properly and gently explained it is usually accepted and appreciated.

3. *In no way can I feel "at one" with all the worshipers.*

This is really an argument *for* the sign of peace. Perhaps at least during that moment of the service those "others" could let down some barriers and maybe even become brothers and sisters in Christ.

4. *This sign of peace seems too formal, too rigid.*

That's too bad, really. Be yourself; be human; relax.

5. *This greeting disturbs the reverent silence I feel we should maintain before Communion.*

The *Constitution of the Liturgy* [40] urges that "at the proper times all should observe a reverent silence," but also encourages active participation by "song, actions, gestures and bodily attitudes." The sign of peace is surely one such "action" or "gesture," and could even help one to prepare for a reception of communion which would be both personal and social.

6. *I'd rather greet the others before or after mass.*

Some very aware and zealous celebrants [41] do indeed suggest that the worshipers greet one another early in the mass, and many a church hosts coffee and doughnuts after the service. As mentioned above, centuries ago and in Eastern Churches today this greeting has been exchanged earlier in the mass. Remember, though, it is more than a greeting; it symbolizes and hopefully effects reconciliation, forgiveness, and peace and unity.

7. *The sign of peace interrupts my personal prayer with God.*

OK. But remember that the Eucharist is not only or especially an occasion for private prayer; it is also communal action, "the assembly or gathering together of the people of God." [42] "The presence and active participation of the people shows plainly the ecclesial nature of the celebration." [43] Liturgy blends the individual and the social, the personal and the communal. In the kiss of peace we recognize each other and, ideally, approach the Lord together.

CONCLUSION

Although the kiss of peace has been considered as an opportunity for a very real recognition of the "other" in the pew, and as a means of demonstrating "felt community," it would be an error to conclude that this greeting is the "be all and end all" of interpersonal communication and community in the liturgy. It is a significant factor but not *the* factor.

Very early in a recent pastoral assignment I was informed by a young lady, who had been a regular at daily mass, that as long as I continued the urging of the kiss of peace she would no longer attend. She quite obviously considered the mass as private devotion

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[40] #30. Vatican Council II. National Catholic Welfare Conference, Washington, D.C., 1963.
[41] *e.g.* Abp Joseph J. Ryan, Co-Adjutor of the Military Ordinariate.
[42] General Instruction #7, Sacred Congregation of Rites, 1964.
[43] *Ibid.*, #4.

and was thus quite logical in refusing to participate in this in-church communication.

This posed a tough decision. Should I assuage the young lady? Or should I continue with the kiss of peace and, in effect, exclude her? At that time, let it be mentioned, I considered the exchange of peace as vital in building and maintaining a sense of community among and between the worshipers. I now blush to admit that I regretfully accepted her "resignation" from the group.

In retrospect, I overemphasized the importance of this kiss of peace, and in the process overlooked the interpersonal potential of other facets of worship. Such actions as standing or kneeling in concert, singing, responsorial prayer, and joint reception of Communion, are, or could be, truly communal. In all of these the young lady participated—and shared community. Were I faced with this situation today, the young lady would still be attending daily mass. With a recognition of the continued importance of the *personal*, even while seeking the *communal*, and of the many other opportunities for community awareness in the liturgy, I would soften my emphasis on the kiss of peace as a means and sign of community building. I daily become more aware that an appreciation for this practice, or a distaste of it, could be more an indication of extraversion or introversion than a measure of community awareness.

It is clear that on this subject many questions go unanswered, or maybe even unasked. It should be quite obvious that some measurement and analysis of the kiss of peace in practice would present a fascinating challenge to someone with a bent for quantitative/descriptive research. Any takers? I'd be glad to cooperate with you.

Pam 165–114

TOWARD PROFESSIONALISM OR VOLUNTARISM IN PASTORAL CARE

Richard L. Hester, Th.D.

EDITORIAL COMMENT: On 28 January 1977, a decision paper representing three years of study and hard work was signed, giving approval for the 71M Chapel Activities Specialist MOS to maintain its integrity and remain separate from the other 71 career field MOS's. This victory represented many changes and avant-garde ideas relative to the professionalization of enlisted personnel associated with the Army Chaplaincy. One such change is the Additional Skill Identification Code *H7*, Counseling Specialist, which will undergo implementation during FY'78. The specific parameters regarding identification, selection, education, and training are still being worked out by the US Army Chaplain Center and School. With the implementation of a Counseling Specialist program in mind, I was intrigued by this article of Dr. Richard L. Hester. Is there a correlation once again between where the Army Chaplaincy is heading in relationship to laity and where the civilian church is wanting to be? As a dedicated layman who has given fifteen years to the direct support of the efforts of the chaplaincy, it is with great anticipation, encouragement, and gratitude that I look to the future relationship of the "Chaplain Team!"

—MSG William Lucks
US Army Chaplain Board

Contemporary pastoral care and counseling had its inception in a medical environment, and it continues to be powerfully influenced by its relationship to the medical profession. Modern medicine introduced at least three characteristics into pastoral care. The first characteristic is the knowledge of the sciences regarding human personality and behavior. A second characteristic is professional training based upon direct experience in the profession and conducted under skilled supervision.[1] A third influence has been the

[1] Edward E. Thornton, *Professional Education for Ministry: A History of Clinical Pastoral Education* (Nashville: Abingdon Press, 1970), pp. 27–33.

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introduction into pastoral practice of a clinical method. This method includes a disciplined procedure for observation and diagnosis, an awareness of one's own bias, and a method of relating theory to practice.

These three characteristics inherited from the medical profession have brought about a modern transformation of pastoral care. It would be difficult to overstate the value to pastoral care and to the church of this contribution. Out of these ties between medical and pastoral training, pastoral care has radically changed and improved its methodology and has also established an abiding affinity for the medical profession.

THE FOCUS OF THE PROBLEM

Over the past twelve years the affinity of pastoral care and counseling with the medical profession has been reinforced by several events. In 1963 a group of pastoral counselors formed a professional organization, the American Association of Pastoral Counselors. The AAPC has been concerned with establishing professional standards and with encouraging the development of the subspecialty of pastoral counseling.

In the early 1970s a significant group within the AAPC became concerned about two developments. One development was the trend toward licensure for psychotherapists. Such licensure would require all therapists to be legitimated by licensing through a government agency. A second development that concerned this group was the movement in Congress toward a national health care insurance law. The AAPC foresaw that if a national health care insurance bill were passed all *appropriately licensed* therapists might become eligible to receive payments on behalf of clients who come to them for counseling. "Are we not legitimate counselors and therapists?" they asked. "And if we are, should we not have a claim on health insurance proceeds?"

These questions have led the AAPC to join the Coalition of Independent Health Professions. The Coalition has been formed by health-related professions for the purpose of influencing national health care insurance laws so that these health-related professions will be included as recipients of insurance payments. It is obvious that the AAPC wants in on this legislation and is working hard to be included. Should a national health insurance bill be passed that includes pastoral counselors as recipients of insurance proceeds, then it is inevitable that some professional body will be designated

as a licensing agent—to determine who is and who is not a bona fide pastoral counselor.[2]

This development in the AAPC brings into focus a problem facing American ministers. The problem is especially acute for those who have special training in pastoral counseling, but it has far-reaching implications for every pastor. The problem is this: Shall the minister in America move toward increasing professionalism, following the medical model, and what will be the consequences of such a move for the minister and for the life and mission of the church?

THE PROBLEM OF THE PROFESSIONS

The professional person is one who professes to perform some service better than the layperson. His professional claim is twofold. He professes to be able to diagnose problems in his domain better than the layperson. And he professes to be able to render treatment in solving the problem that is superior to the treatment a layperson could give.[3] This definition, however, does not touch upon the problems that develop when groups of professional persons who can render specialized services become *self-serving* in their practice. Kenneth Lynn argues that the professions in America, due to the tendency toward self-serving internal management and control, are moving toward a crisis that poses a threat "to the whole course of our national development." [4] "We seem all but oblivious," he says, "to the existence of a professional problem. Such disregard is surely dangerous, for . . . the 'problem of the professions' is nothing less than the 'problem of America.' " [5]

Lynn states that the social roles prescribed for the professions are often out of date. Each profession tends to view the world only in terms of its own narrow domain of interest, frequently overlooking the larger network of relationships and values with which that domain is connected. Therefore, the whole of society is seldom in view; and as a result the profession lags behind in adapting to important societal change. Second, Lynn sees a gathering crisis in the fact that the demand for professional personnel is constantly outstripping the supply. The result is overworked professional persons and a deterioration of professional standards. Third, says

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[2] These developments are discussed in some detail in two issues of the *Journal of Pastoral Care* 26 (December 1972): 217–75 and 27 (September 1973): 174–202.

[3] Everett C. Hughes, "Are the Clergy a Profession?" in *Theological Education as Professional Education*, ed. Olga Craven et al. (Dayton, Ohio: The American Association of Theological Schools, 1969), p. 149.

[4] Kenneth S. Lynn *et al.*, eds., *The Professions in America* (Boston: Houghton Mifflin Co., 1965), p.x.

[5] *Ibid.*, p. xi.

Lynn, the closer the professional person moves to the center of American life the more functions he must perform. This demand to multiply and make the professional's tasks more complex further erodes his effectiveness.[6]

In the face of overwhelming demands for adaptability, innovation, and fresh perspectives the professions in American have responded with a remarkable conservatism. They have held to formal and outdated standards of professional training rather than utilizing more appropriate pragmatic standards. They have jealously guarded the exclusive rights of performance of their services, making sure that no nonlicensed, noncertified persons do the work they have been trained to do. Finally, they have shown consistent prejudice against admitting women to the professional "clubs." [7]

The great irony of all this for pastoral care and counseling is that persons in this field are seeking to claim a place of status among the professions—especially the medical profession—precisely at a time when visionary social observers are concluding that in their current state such professions are out of touch with the real needs of the recipients of professional services. Chester Raber has described the predicament of pastoral counseling's trend toward professionalism and specialization as our "becoming like the three-toed, hairy sloth hanging upside-down in a backwoods" out of touch with contemporary human needs, demands, and modalities of care.[8]

THE AMERICAN MINISTRY: PROFESSIONALISM QUALIFIED BY VOLUNTARISM

In America the ministry is set apart from other professions because it is qualified by voluntarism. The voluntary character of religion in America has always put powerful restraints upon the minister's self-serving inclinations. Unlike any other professional in this country, the minister is not responsible to a peer group of other professionals but rather to a voluntary organization of the laity! The First Amendment to the Constitution forbidding the establishment of religion means that all churches are *voluntary* associations. And it means that the clergy are legitimated by these voluntary groups.

The reality of religious voluntarism seems to have been overlooked by members of the AAPC as they have pursued a closer affiliation with the medical profession. I believe they have missed the fact that *no other cultural and social reality* conditions the minis-

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[6] *Ibid.*, pp. x–xii.

[7] *Ibid.*, p. xii.

[8] Chester A. Raber, "A Symposium on Pastoral Counseling—1972," *Journal of Pastoral Care* 26(December 1972): 252.

try in America more significantly than its rootage in religious voluntarism.

What unique constraints and conditions are placed upon the minister by religious voluntarism? First, religious voluntarism makes the minister sensitive and responsive to the laity. He is dependent upon them for his continued employment. Unlike ministers in the established churches of Europe, American ministers have had to learn how to depend upon their personal powers of persuasion, unbacked by any higher authority in church or government. Consequently the minister has had to develop basic political skills. Upon visiting America de Tocqueville was surprised to discover this and exclaimed that in this country everywhere "you meet with a politician where you expected to find a priest.." [9] Sidney Mead comments wryly that "there was no balm for the politically allergic in the American denominational Gilead." [10]

The need to be responsive to the laity has given rise to another quality of American ministers: for them adaptation and the proliferation of ministerial activities became a virtue and a necessity.[11] In this regard, of course, they are similar to the other professions whose tasks have become more diverse as they have moved toward the center of American life.

As the minister extends and diversifies his areas of activity in order to respond to the felt needs of the laity, he often experiences an underlying uncertainty concerning the legitimacy of his work. The clergyman represents and is expected to interpret an ancient tradition, yet that tradition seems dissonant with contemporary living. Because he is uncertain about his authority the minister seeks out activities that will clearly legitimate his work in the eyes of the modern layman.[12] Instead of looking to the roots of his tradition to clarify his authority and legitimacy, the minister in the context of American religious voluntarism has looked to the fruits of successful programs. Gordon Harland observes that efforts to interpret the Christian tradition as a theological perspective from which to understand contemporary problems has already been regarded as irrelevant in American religion. "That which has been considered socially relevant by religious leaders," he says, ". . . has

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[9] Sidney E. Mead, "The Rise of the Evangelical Conception of the Ministry of America (1607–1850)," in *The Ministry in Historical Perspectives*, ed. H. Richard Niebuhr and Daniel Day Williams (New York: Harper & Bros., 1956), p. 218.

[10] *Ibid.*

[11] James M. Gustafson, "The Clergy in the United States," in *The Professions in America*, ed. Kenneth S. Lynn *et al.* (Boston: Houghton Mifflin Co., 1965), p. 78.

[12] *Ibid.*, p. 79.

been moral idealism, zeal, goals and programs." [13] Without a theological reference point carefully rooted in his tradition, the minister is left to determine his legitimacy on the basis of his own personality, his political skills, and the prevailing winds of culture. "He relies all too often, in the sardonic words of a cynical theological student, on 'his smiling, smiling face.' " [14]

A fourth effect of voluntarism upon the clergy is its stimulus for him to search for genuine relevance. Many a contemporary pastor, in his day-by-day association with the laity, struggles with ways to make a practical difference in the lives of these people and to help them make a practical difference in the world about them.[15]

UNDESIRABLE CHOICES

In the struggle for relevance ministers in America have tended to choose one of two options. The first choice is what I call the "one-man band" option. The image is that of the man who plays the drum with his foot, the cymbals with his knees, the banjo with his hands, and the harmonica with his mouth. His performance is interesting as a curiosity, but the music is deplorable. He represents the minister who multiplies his functions at the expense of quality.

The second choice is the "virtuoso" option. The image is that of the person who chooses a single instrument and learns to play it very well. This minister chooses one function and concentrates his efforts and talents upon it. Here we can see the pastoral counselor who is specially trained in therapeutic understanding and skill and who devotes his time primarily to that activity.

The one-man-band minister touches many people through his multiple activities, but his encounters with people too often are superficial and ineffectual. The one-instrument minister may have high quality encounters with people, but these encounters are all too few for the number of persons who need his help.

THE THIRD ALTERNATIVE

Voluntarism in American religion confronts the clergy with serious problems and difficulties. We ministers often chafe under these constraints. Yet, it is impossible to develop a viable model for ministry without making the encounter with voluntarism a central concern. And voluntarism, for all the difficulties it brings to the

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[13] Gordon Harland, "American Protestantism: Its Genius and Its Problem," *Drew Gateway* 34 (Winter 1964): 79.

[14] Gustafson, "Clergy in the United States," p. 82.

[15] *Ibid.*, pp. 83–84.

clergy, can be the basis for a third and more viable model for pastoral ministry.

The challenge facing the field of pastoral care and counseling is this: Will we continue to invest our primary energies in training ministers for direct delivery of services? Will we continue to encourage especially gifted ministers to specialize in counseling and to adopt a professional therapeutic role based upon the medical model? Or will we recognize the awesome needs for pastoral care in our society and turn our energies to preparing ministers to become trainers and educators of lay volunteers who can then serve as effective agents of pastoral care?

To say that the minister needs to function primarily as a trainer, an educator, a facilitator of the work of the laity is not a new idea. It would be something new, however, if ministers were to do this on a large scale. Many have exhorted pastors to become trainers of the laity, but few have given careful attention to the reasons why this has generally not taken place.

Eva Schindler–Rainman and Ronald Lippitt in their provocative little book *The Volunteer Community: Creative Use of Human Resources* [16] identify several reasons why it is difficult for professionals to train the laity for useful service. Their interpretation sheds light on the problem of the pastor-as-educator. One problem is status. In our culture greater status accrues to the person who carries professional functions that only he can perform. To train other persons to do these same functions is to dilute the special position of the professional. If the minister trains laypersons in the skills of pastoral care and counseling, for example, he begins to develop a group of laity who recognize that no sharp distinction exists between what the pastor can do to help suffering persons and what they can do. The mysteries of the counselor are dispelled, and a sense of equality develops between pastor and layperson. Ministers who need to hold on to their special status will not be eager to teach the arts of ministry to the laity.

A second problem in training the laity is *control*. So long as he carries out all the special functions of ministry, the clergyman has great control on what is done for whom and how it is done. He may wonder what will be the consequences for his overall leadership of the church if he trains the layperson to do basic pastoral tasks. Won't the congregation be disappointed that he is not doing more of this important work? Might not the layperson make serious mis-

[16] Eva Schindler–Rainman and Ronald Lippitt, *The Volunteer Community: Creative Use of Human Resources* (Washington, D.C.: NTL Institute for Applied Behavioral Science, 1971), pp. 41–42.

takes and do more harm than good? And sooner or later will not the laity want a greater voice in how pastoral care is done? Schindler–Rainman and Lippitt point out that "many volunteers are proving difficult for the professionals because they may be *very articulate about their expectations* and their status, and critical of their assignments if they don't like them or can't understand them." [17] Like other professionals ministers are no doubt reluctant to engage in activity that will lead to such criticism and to the reduction of their control of professional territory and functions.

A third problem the minister confronts in training the laity is *competency*. It is one task to deliver pastoral care to others competently; it is another matter to train other persons to do pastoral care competently. When the minister feels more competent in direct ministry than in his ability to train laypersons, he is less likely to do the training.

To the three problems given by Schindler–Rainman and Lippitt I would add a fourth reason for the minister's avoidance of lay training in pastoral care. This reason is *lack of a clear covenant* between himself and his congregation that education shall be one of his central functions. The lack of such a covenant can quickly turn the minister's training efforts sour. Adverse consequences include resentment that the minister is going to have other people make pastoral calls and do pastoral work, suspicion that the training group is conspiring with the pastor for political control of the congregation, and displeasure that the minister is putting so much time in training that he cannot do other tasks that are expected of him. Small wonder that he becomes less and less interested in training the laity when he gets this sort of feedback. Even if the pastor understands that a covenant regarding his training function needs to be worked out, the time and effort required to establish such a covenant with the congregation may make the development of training processes an item low on his list of priorities.

THE PRIESTHOOD OF BELIEVERS

No new model of pastoral care can become a viable option in ministry unless it is founded upon deeply held theological convictions. I believe that the principle of the priesthood of believers is the needed theological reference point for the development of a pastoral care rooted in religious voluntarism. "It is time," writes Cyril Eastwood, "that [this] doctrine was taken out of the slogan category

[17] *Ibid.*, p. 42.

and set in its true context as an essential and determinative element in the theology of the church." [18]

The priesthood of believers is a corollary to the central Christian belief in justification of faith alone. Martin Luther discovered the connection between justification by faith and the priesthood of believers in a way that "shook the whole religious system of his day." [19]

> Luther had used *every* means provided by the penitential system of his Church. In all things he had submitted to the orders of his superiors. In obedience to the demands of his Church he was well-nigh without fault.[20]

Yet he could find no help for his tortured soul through the mediation of his superiors in the priesthood; finally he was forced to find his answers in the relationship between God and himself alone. Why had not his superiors in the priesthood shown him the way of salvation? Luther came to the distressing conclusion that he had failed to experience personal salvation in the church because those who were supposed to mediate grace had become a barrier to that grace. Therefore, Luther turned directly to God and in that unmediated relationship found salvation by grace through his personal faith.

Luther's direct experience of grace through faith led him to the unavoidable conclusion that the priesthood belonged to all believers. "Baptism, Gospel, and faith alone make men religious," he concluded. "The fact is that our Baptism consecrates us all without exception, and makes us all priests." [21] For Luther the priesthood of all believers meant two things. First, it meant that each believer is called in an unmediated sense by Christ and must respond in faith to that call. Second, it meant that every believer is called to service—to be a servant. This further implied that laymen and priests stood on equal footing, both having been called to this servanthood.[22] Luther's theology elevated the role of the laity to assume its appropriate priestly function and lowered the role of the ordained priesthood from its lofty position of status and mystery.

Luther's discovery of justification by faith alone inverted the prevailing understanding of authority. Instead of Pope and priest holding authority over the people, the people came to hold authority over both ecclesiastical and political rulers. In fact, Kierkegaard exclaimed: "Oh, Luther, Luther: your responsibility is great indeed,

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[18] Cyril Eastwood, *The Priesthood of All Believers* (Minneapolis: Augsburg Publishing House, 1960), p. ix.

[19] *Ibid.*, p. 10.

[20] *Ibid.*

[21] *Ibid.*, p. 12.

[22] *Ibid.*, pp. 13–14.

for the closer I look the more clearly do I see that you overthrew the Pope—and set the public on the throne." [23] Nowhere has this revolution been more apparent than in American democracy and American religion. Although we do not always embody our ideal, that ideal is unequivocal: "Sovereignty, the power of God for the creation of ordered communities, lies in 'the people' and is delegated by them to rulers responsible to them." [24]

The principle of the priesthood of believers permeates both state and church in America. It underlies the phenomenon of voluntarism in this country, in which numerous service and helping functions in society are carried out not by professionals but by laypersons. The more seriously we take voluntarism, and the principle of universal priesthood behind it, the less do we allow any profession to assume the status of a priestly class.

Pastoral counselors today are being tempted to move closer to the medical profession—the profession that perhaps more than any other in our modern society has acquired a priestly status. Not unlike the priesthood of Luther's day, the medical profession today is remote from the layperson, tends to be impervious to feedback from outside the profession, and envelops itself in a cloak of the mysteries of its knowledge and technology. As pastoral counseling seeks to emulate the medical profession it moves toward a priestly status that is not compatible with the principle of universal priesthood and the voluntarism in religion.

PASTORAL TRAINING OF THE LAITY

The theological imperative to equip the laity to do pastoral care resonates with recent developments in community psychiatry and in counseling. Specialists in psychiatry and in counseling are recognizing that laypersons can be trained to do effective crisis intervention and responsible counseling. L. I. Dublin asserts that "the lay volunteer was the single most important discovery in the fifty year history of the [suicide prevention] movement. Nothing else of any significance happened until he came into the picture." [25] In the early 1960s the National Institute of Mental Health sponsored a demonstration training program, under the direction of Margaret Rioch, in which housewives were taught how to do psychotherapy. This research effectively demonstrated that laypersons could and should be trained to do counseling and crisis intervention.[26] Richard

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[23] Cited by Sidney Mead, "The Nation with the Soul of a Church," *Church History* 36(1967): 267.

[24] *Ibid.*

[25] Cited by Richard K. McGee, *Crisis Intervention in the Community* (Baltimore: University Park Press, 1974), p. 209.

[26] *Ibid.*, p. 7.

McGee has done a thorough study of the training of laypersons for crisis intervention,[27] and Robert Carkhuff has developed a counseling model on the basis of which laypersons can be trained in a relatively brief period of time to do effective counseling.[28] In fact, research done by Carkhuff and his associates shows that often the trained layperson functions in a more helpful way with the counselee than the professional person who has had formal counseling training.[29]

CONCLUSIONS

The argument I have advanced in this paper leads me to four conclusions. First, the movement toward increased professionalism in the field of pastoral care and counseling is anachronistic. The supply of professional counseling services cannot possibly keep pace with the overwhelming needs of human beings in a complex society. To adopt a model of increased professionalism by seeking a closer identification with the medical profession is to opt for a pattern of ministry that does not fit reality. Moreover, this model actually works against the use of professional ministerial talent in training laypersons to meet the urgent needs that confront our society.

Second, the movement toward increased professionalism is unsupported by Protestant theology, which steadfastly resists any development of a priestly class that is separated from the laity. Increasing professionalism, as described above, also goes against the theology of the American experience in which religious voluntarism has always held the clergy directly accountable to the laity. In American churches the minister has always had to clarify his professional identity in negotiation with the voluntary association of persons on whom he is vocationally dependent.

Third, seminary education and continuing education programs for the clergy need to develop new educational models in pastoral care. In these new models the education of the pastor must be seen as a process of preparing a person to become a trainer of the laity to do pastoral care.

Finally, I conclude that the issues I have discussed here do

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[27] *Ibid.*, pp. 3–300.

[28] Robert R. Carkhuff, *Helping and Human Relations: A Primer for Lay and Professional Helpers* (New York: Holt, Rinehart, and Winston, 1969), 2 vols.

[29] *Ibid.*, 1:154–55.

not speak only to pastoral care and counseling but rather touch upon the basic mission of the church in America today. The central issue in all I have said is the priesthood of believers, based upon the prior principle of justification by faith alone. The principle of universal priesthood, if taken seriously, should lead the church to face two problems. The first problem is that of the professions in America—the problem of their conservatism in responding to urgent human needs and of their separation from the unresponsiveness to the laity. The American churches, with a ministry that has for over two hundred years been decisively regulated by the laity, ought to have a prophetic word for those professions that have become a neo-priestly class. The second problem that the principle of the priesthood of believers should lead to the church to address is that of training and supervision of lay volunteers. What would be the outcome for the mission of the church if the ancient doctrine of universal priesthood were to be linked to new technologies of education and training?

LIBERATION COUNSELING THROUGH BIBLE STORIES

Chaplain (LTC) Stanley G. Roat

Lately I've used a method of pastoral counseling which has proved useful in very specific situations. Briefly, I'd like to share that method with you and, at the same time, solicit responses from others who may have used a similar system. Frequently, a counseling situation arises where more direct applications of the Bible would be meaningful, but there has been no systematic conceptualization of Biblical counseling for extended sessions with one person.

As a Clinical Pastoral Education (CPE) "Supervisor" and as a "Fellow" in the American Association of Pastoral Counselors (AAPC), I use the tools of behavioral science in counseling; as a theologian, my stance is to support the theological meaning behind forgiveness, confession, and personal growth as they apply to pastoral counseling sessions. But neither of these stances has been adequate in a new type of complaint I have been facing from active church members.

THE BONDAGE SYNDROME

Lately I have found more and more parishioners whose complaints do not fit the normal diagnostic categories of neurosis, psychosis, or personality disorders. There seems to be a pattern to these complaints, even though they come from such a diverse group as a basic trainee, a middle-aged housewife, a drill sergeant, and a field grade officer. These complaints are stated in words similar to: "Chaplain, my life feels like a dead end," "I'm not going anywhere," "I'm trapped," "Life has no meaning," and "I just feel blue." I used to call such statements the "Housewife's Syndrome" before I saw more men with it than women (and had some run-ins with women libbers). I now call it the "Bondage Syndrome."

As I thought about these complaints, I realized they were not

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quite the same as an anxiety neurosis or a depressive reaction. There were similarities with both, yet there were many differences. Theological books on liberation from the third world countries and books on women's liberation struck a cord with me. Also Jurgen Moltmann had said a lot on theological issues around the same kinds of complaints that I was receiving from church people. Normal pastoral counseling methods worked, but weren't satisfying. Then I attended a seminar on an AAPC regional conference and heard the Reverend Burl Denkins talk about what he calls "Bondage Analysis." (I understand that he is in the process of writing a book on this topic which I am looking forward to.) I began to try these ideas with parishioners who seemed to fit these categories and found they were much more satisfying for both of us. This has been especially true when the client has a church background and is active in the church's life.

A FEW PREMISES

Before we get into this new method, I would like to share some of the premises with which I start. This method uses the Bible directly as the focal point for counseling which will last at least four weeks and possibly up to six months. In addition, it uses the Bible as a standard of "*life as it is*," rather than life the way it ought to be or even the way it used to be. The Bible is used as a statement of present-tense life history. The Bible story you use depends on the parishioner's complaint. I can conceive of using the Jonah story very effectively. However, for the complaints that I described as having to do with liberation and bondage, I agreed with Burl Denkins that using the book of Exodus was an extremely fruitful approach. Therefore, in this article, I will use the story of Moses as the biblical text. I am also assuming that normal pastoral counseling skills such as establishing rapport, setting contracts, active listening, etc., will be utilized. Transference and counter-transference, however, will be minimized in this setting.

For the sophisticated pastoral counselor, personal styles and other techniques (such as Gestalt) can be woven into the fabric of this method and the unsophisticated pastoral counselor need only be concerned about allowing the client enough time to get in touch with the various aspects of the story. This is not a method of directive counseling but rather a method to lead the client to introspection *in terms of the Scripture.*

HOW IT WORKS

Enough preliminaries. When I decide that the parishioner has the Bondage Syndrome, I set a contract with him for four or

eight sessions to be reconsidered by both of us at the end of those sessions. I suggest to him that we deal directly with the Exodus story and the Hebrew's escape from bondage. The Bible story itself is then reviewed. We usually do this together, each of us remembering different details of the Old Testament account. This is brief, usually no more than five or ten minutes, but enough to make sure we are in the same ball park. Next, I take sections of the story and have the individual walk through these areas until I am sure he is in contact with all there is to be gained. The first segment is to have them get in touch with the way they are oppressed. (You, the reader, could try this now by shutting your eyes and getting in touch with the way you are oppressed, either in some specific situation right now or a specific situation in the past.) The eyes should remain shut for approximately four minutes during this process. Then we talk about the feelings of oppression that are aroused and what they mean, comparing them with how the Hebrews felt as slaves of the Egyptians. This procedure can continue through one to three weekly, one-hour sessions.

The next step is to have the individual close his eyes again and attempt to get in touch with what he does to encourage his oppression, what rewards there are, how he originally entered that state, and what needs are met by it. This also continues for one or more sessions. Slowly, he begins to see that he, like the Hebrews, receives some satisfaction through slavery. The Hebrews longed for that state when they tired of wandering, grew hungry and wanted to be fed. They were willing to suffer oppression in order to have their needs met.

The following sessions use this same method in order to identify with the oppressor, which is a two-sided situation. First, what does the oppressor gain from oppression? The Egyptians had cheap labor which allowed them to build things which might otherwise not have been built; the Hebrew slaves made the Egyptians feel important. But we must also get in touch with the other side, the price the oppressor always pays. They must feed the slaves, supply guards and come up with tasks to keep those in bondage busy (perhaps the construction of another pyramid). So each needs the other and each pays a high price for the other.

The progressive stages then fall into place as you deal with the Exodus story. Given your oppression, what does God want you to do to escape bondage? (My experience had indicated that even the plagues represent themselves in headaches, minor crises, etc. For a while, the plagues are more bearable than the thoughts of liberation.) Finally, the client, too, will cross his Red Sea, the point

of no return—a terrifying moment in every parishioner with whom I have worked.

For some people the time in the wilderness will be short. With one client we renegotiated our contract and spent six months in the wilderness. There is a constant desire to go back into bondage and a continual struggle to get God's hand guiding them. It's a time, similar to incubation, in which the client discovers he has wings but still doesn't know how to use them. Eventually, when he is ready, he comes to the Promised Land. But, lo and behold—the Promised Land is not a Utopia! It also has its giants and enemies. However, the Promised Land *does* have meaning and a fulfillment of purpose in God's plan. The parishioner no longer feels trapped, hopeless, or at a dead end. The ability has been developed to recognize God's hand in his history.

The pastoral counselor must face his own problems in this approach. He is much like Moses, understanding the authoritarian role of the Egyptians, but not quite one of them either. He has a foot in both camps. He must be a catalyst who is willing to go out into the wilderness again, even his own wilderness. There is always pain connected with this. Like Moses, the chaplain cannot give in to the temptation to select the shortest road to the Promised Land. The chaplain must be willing to *follow* the parishioner through various dead ends and directions until the parishioner feels ready for the Promised Land.

The chaplain will know the time of liberation is getting closer when the client sends feelers out to get a "look" at the Promised Land for him. (Remember the spies the Hebrews sent.) When this occurs it is time to start terminating the counseling by dealing with the biblical meaning of the Promised Land for the parishioner. Remember, however, Moses was not allowed to enter the Promised Land with the Hebrews. That trip is theirs alone to enjoy and suffer, yet, most assuredly, with their God.

This method has worked for me with specific parishioners in at least four cases. I have also toyed with using the story of Jonah with individuals who try to flee from what God wants. The seas of life get rougher and rougher until finally he is isolated from all his friends, totally alone. That isolation continues until he is able to say, "I remembered the Lord" (somewhat equivalent to Jesus' "Thy will be done"), and he is thrown onto the shores of Nineveh (into the sunlight).

Simple as it sounds, I think you will find this method to be an exciting and meaningful approach. I would appreciate hearing from any who try it.*

* Interested readers are encouraged to contact Chaplain Roat directly. Address your correspondence to him % Office of the Center Chaplain, Fort Gordon, GA 30905.

THE DESTRUCTION OF MEANING IN WESTERN SOCIETY

James Hill Parker, Ph.D.

This paper will expand on a theme developed by Karl Mannheim in *Ideology and Utopia.*[1] Although Mannheim outlined the main theme of the erosion of traditional meaning systems in Western Society, it is the purpose of this paper to expand on his analysis and suggest the modern solution to the problem of meaning. The following will be an analysis of the forces and ideas that have caused not only traditional meaning systems but meaning systems of all kinds to collapse. By "meaning system" we will be referring to a coherent and more or less integrated set of ideas, beliefs, and values that attempt to make sense out of the world and, in particular, the place of human beings in this world. This essay, then, will deal with social forces in the modern world and developed societies that have radically shaken our epistemology and metaphysics. No longer is it at all clear to anyone what the nature of "reality" is, both in the social and physical universe. Our primary concern will be the progressive "shattering" of the human view of oneself including who one is, why one is here, and the nature of the social and material world.

A HISTORY OF SHATTERING CONCEPTS

Let us begin, in chronological order, listing and discussing the ideas and events which seem to have had the greatest impact on shattering the meaning system of the West, and consequently their impact on human self perception. Keep in mind, throughout the following analysis, that we see a filtering-down process here; initially only the elite are exposed to new ideas and only later do these ideas come to have an impact on the mass of people. It should be mentioned that this filtering-down effect has become less and less prom-

[1] Karl Mannheim, *Ideology and Utopia* (New York: Hancourt, Brace Jovanovich, 1955), see esp. first third of book.

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inent in recent times. Today we find these ideas quickly disseminated through mass media to all strata at roughly the same time.

It is difficult to pin-point a beginning of the breakdown of meaning systems in Western Society. Presumably this began, to some small degree, the instant that different groups with differing beliefs confronted and interacted with one another. That would take us back to the beginnings of recorded history. So we would have to begin with the clash of folk traditions and the ensuing doubt that was created in the minds of indigenous people who met at the intersection of trade routes, through invasions, and migrations. We see this kind of confrontation and the problems it created in folk-societies in the Old Testament. The Hebrews, it is recorded, encountered other religious belief systems and other secular systems. The Old Testament is full of accounts of the Hebrews and people in general attempting to come to terms with the beliefs of others. In fact, the Judaic tradition itself was the outcome of an incorporation of a number of elements of other belief systems. Likewise the Christian tradition had to deal with various schisms and inroads by other belief systems, incorporating some and rejecting others to create a relatively stable orthodoxy that lasted over a thousand years. In any case, it seems that the solution to the problem of heterodoxy of belief systems consisted of an incorporation of divergent or foreign elements into the major tradition and an enforcing of the resulting orthodoxy by various mechanisms of social and information control.

It is only toward the end of the so-called middle ages in Europe that we find the relatively stable orthodoxies unable to cope with threats to their integrity and claims to infallibility. The process began very slowly but, as time went on, these monolithic belief systems gave way with increasing rapidity. Let's examine some of the later developments that eventually led to the crisis in meaning in our own century.

—The Copernican Revolution

Around the fourteenth and fifteenth centuries several events happened which set the stage for the beginnings of a new era in belief and meaning for the Western Person. One of these events, which is perhaps more symbolic of the new order than anything, was the Copernican Revolution. Copernicus was able to demonstrate that the earth and its inhabitants were not the center of the universe—not even the center of our solar system. He proved that the earth was one of several planets which rotated around the sun. Although it took some time for this discovery to filter down to the common people, the result is obvious. It placed man in a lesser posi-

tion. He was no longer the center of the universe, nor was his earth. But this was just the beginning of the shrinking and diminution of man's image of himself.

—Humanism

At about the same time, a new form of consciousness was developing in Western Europe, particularly in the city-states of what is now Italy. This new consciousness was later to be called humanism. This consciousness was man-centered rather than God-centered. Man and his development became the focus of attention. The here-and-now became important with all its possibilities for development and enjoyment. Nature, in all its myriad manifestations, became subjects of paintings, sculpture, and literature. These developments, of course, had the effect of glorifying man and his accomplishments. In a negative vein, however, they had the further effect of driving Western Man farther away from the monolithic, moral order of Christendom which had heretofore provided a well organized and encompassing meaning system.

—The Reformation

Occurring somewhat later was the Protestant Reformation. Of all the developments of the period it was perhaps the most effectual in eroding the monolithic moral order in Europe. After Luther, Calvin, and other reformers had broken away from the Mother Church, there was no longer an unchallenged religious moral order in Europe. Even common people were faced with choices and contradictions. There was no longer an unquestioned meaning system steming from the Catholic Church, but an increasing number of alternative moral orders which challenged the authority of the Church. To make matters worse, Lutheran and Calvinist theologies placed an emphasis on individual conscience and individual choice. In effect, that placed the burden of constructing a meaningful and moral life on the individual. No longer, according to this new tradition, could the person look for the answers to the meaning of his life in the proclamations of a single authority, *i.e.* the Church.

—The Scientific Method

A further development, closely related to the growth of humanism and secularism, gradually emerged. That was the increasing reliance on the scientific method as a major source of inquiry into the nature of man and his world. Although it was slow in coming, science quickly developed into an impressive force breaking down previously sacred traditional meaning systems. In fact, in the modern era it became a monolithic meaning system of its own. Inductive science became the popular method for experimenting with

and observing natural phenomena. The important thing to note for our study, however, is that scientific thought (both natural and social) was to breed theories of man and his world that would undercut the human self-image, his confidence in himself, and produce increasing doubt about who he was or what he ought to be. Ironically science, which set out to explain man and his world, exhibited a propensity to create doubt and uncertainty by cutting away the foundations of man's most basic beliefs and understandings. Essentially, this process took four centuries to reach an impasse. Consider, briefly, some of the contributors to that process which helped to break down meaning in Western Society.

1) Charles Darwin—

Perhaps one of the most serious blows to man's self-esteem came from the theories of Charles Darwin, proposed in the mid-eighteen hundreds, which dealt with the origin of different species and of man himself. Previous to Darwin, Western Man considered himself a unique creation of God, separated by a wide gulf from all other animals. Darwin [2] proposed in *The Descent of Man* that humans were only the result of a long line of evolution in living forms and species. Man had evolved from other animals and was, in fact, only an animal himself. Obviously, such a theory could only undermine man's grandiose view of himself. The threatening nature of this theory is evidenced in the hostility it still encounters in some quarters today.

2) Karl Marx—

Also during the 19th Century, at about the same time, another theorist appeared who proposed an equally threatening concept. Karl Marx [3] proposed that all social thought—including religion, literature, and philosophy—was mainly ideological because it only reflected and supported the *class interests* of the dominant class in any given society. Also, according to Marx, the main determinant of the structure and culture of a society—including its educational, religious, and political institutions—was the mode (or structure) of economic production. Technology and its control were proposed as the basic variables determining what people in a society thought, believed, and valued. Although there is still a good deal of debate about these theories, no one can deny their heavy impact on both communist and non-communist societies. In reference to our study of the destruction of meaning in Western Society, these

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[2] Charles Darwin, *The Descent of Man* (Detroit: Gale, 1974).

[3] Frederic Bender, ed., *Karl Marx: The Essential Writings* (New York: Harper Torchbooks, 1972), esp. "The Manifesto."

theories undermined man's belief in any scheme of knowledge, since, according to Marx, it was only a result of class interests and not to be trusted. More importantly, he opened up the whole area of a social basis for knowledge. What *could* one believe if one accepted the idea that knowledge is merely a social product, disseminated by others (even scientists) who act according to their particular class interests? Of course, Marx did leave the door open, however slightly, to the possibility of being able to perceive the true state of affairs if one could see through and behind class interests. Others coming later, however, would question even this.

3) Sigmund Freud—

Sigmund Freud,[4] at the turn of the 20th Century, upset still another belief people had cherished. For centuries, Western Man had based his thinking on the unexamined assumption that he was rational and aware of his own motivations and desires. That concept was especially strong among the ancient Greeks and survived later periods up to the present time. Freud was able to demonstrate, to the satisfaction of many people, that much of our human behavior was neurotic, unconscious, and irrational. In fact, he painted a very unflattering portrait of the human being as a creature guided by dark unconscious forces, essentially out of control. Like the others, that view has since filtered down to the common people also, and still another blow was struck against man's self esteem.

4) Cultural Relativism—

At about the same time Social Anthropologists were busy developing a concept known as "cultural relativism," based on numerous studies of a wide variety of societies around the world. "Cultural Relativism" was essentially a doctrine which maintained that no society's values and practices could be judged according to some universal standard. For all practical purposes, in this view, all idea systems, traditions, beliefs, and values had equal validity *if they were functional for the people practicing them*, and if they helped to maintain the system of that society. Meaning became a *relative* thing; there was no absolute measure of the "goodness" or "badness" of different cultures. As that philosophy filtered down to the average man, science again shattered previously firm ground. The meaning systems of Western Man had again suffered another blow.

Related to this development was the fast growing idea that *knowledge is a social product*, shaped and directed by the society

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[4] Sigmund Freud, *A General Introduction to Psychoanalysis* (New York: Pocketbook, 1953); Sigmund Freud, *An Outline of Psycho-Analysis* (New York: Norton, 1969).

producing it. The ideas that a society produces are a reflection of the culture and social structure of that society and only certain kinds of knowledge can grow out of it. This concept began with Marx,[5] was developed by Mannheim [6] and others, and finally reached an impasse that is still fomenting. The impasse is over the question of whether or not there may be *some* knowledge that is not societally determined, whether there may be some "objective stance" that one could take in evaluating the mass of socially constructed knowledge. As this idea filters down to the average man, we may expect further erosion of meaning in Western Society.

5) Psychic Relativism—

Recently a more radical form of relativism has appeared which promises to further erode the sense of a solid meaning structure for the people in our Western Culture. Developed during the 1960's in particular, it is best labeled "psychic relativism." Psychic relativism essentially means that one kind of mental or emotional state of mind is not necessarily any better than any other state of mind. This idea is most closely identified with the works of R.D. Laing,[7] a psychiatrist, and a number of emerging groups calling themselves "radical psychiatrists." [8] It is also related to and comes out of the drug culture which emerged during the 1960's. Its credo insisted that many seemingly bizarre psychic states, induced by hallucinogenic drugs, had their own validity even though they deviated considerably from "normal consciousness" and, in many cases, resembled psychosis. Several arguments are used to support this contention. Some argue that all psychic states are functionally equal because they are the *best* psychic solution for any given individual at that particular time and circumstance. Others, namely the radical psychiatrists, argue that "normal consciousness" is merely a socially acceptable consciousness which supports existing class interests and social order. Other forms of consciousness are not "bad" or "unhealthy." They simply challenge the existing order. Still others argue that so-called "normal consciousness" is itself neurotic, and indeed sometimes psychotic. Altered states of consciousness are viable but just happen to be socially unacceptable for dealing with a sick society. Certainly, if the idea of psychic relativity becomes prevalent (as it appears to be), it will even make "inner states" and personality structures relative things. Even traditional definitions of "sane" *vs.* "insane" may become undermined.

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[5] Bender, *Karl Marx: The Essential Writings.*

[6] Mannheim, *Ideology and Utopia.*

[7] R.D. Laing, *The Politics of Experience* (New York: Ballantine, 1967).

[8] Claude Steiner, *et al., Readings in Radical Psychiatry* (New York: Grove Press, 1975); Seymour L. Halleck, *The Politics of Therapy* (New York: Harper & Row, 1972).

6) Physical Relativism—

During the present century the physical scientists were also hard at work undermining what was left of "certainty." A case in point is the monumental work of Albert Einstein which demonstrated that even time, space, motion, and mass are *relative* to the position of the observer. According to this view there is, in fact, no absolute time, space, or mass; even the laws of physics, are relative. The solid earth, the movement of the stars, and the passing of time which we all seemed so certain are now up for grabs.

Also in physics, during the present century, work in atomic physics has stepped down from its lofty position of postulating the absolute. It has been forced to admit, according to its own scientific evidence, that there is a "certain randomness" in the world of atomic particles which cannot be explained or predicted by any extant natural law. Our "high priests" of the physical world have, therefore, returned to relativism. So far, most of these new developments have not filtered down to the average man. When they do, as they must eventually, even the absolute meaning of the physical world will shrink, leaving man even more naked in the dilemma of uncertainty.

7) The Threat of Technology—

Out of 20th Century science evolved a technology that has dwarfed the average man. None of us can begin to understand the complex technology that undergirds and supports our society. A small example is the computer which is able to mimic the creative potential and reasoning ability of the human mind millions of times faster and more accurately. Man's cherished image of himself as an advanced form of intelligence has been tarnished and threatened by the growing capacities of the computer. Even the average man experiences this threat to his dignity and sense of self worth. The fact that he invented computers is diminished by the genius of the machine which he created.

Another obvious technological achievement which is diminishing the meaning of life is the advent of atomic weapons. Even the dullest is aware that human life and civilization could be wiped out in an instant. And that is the ultimate irony. Not only have we managed to upset our meaning systems, we have devised the means of ultimate and total destruction of the human race. Faced with this, what is the *meaning* of the future and of the past?

Technology has also contributed to the processes of "modernization" and "urbanization." Both of these phenomena are also undermining man's meaning systems. Modernization destroys tradi-

tional cultures and offers little in replacement. Urbanization, too, confronts millions of people with a baffling metropolitan life, with all its complexities and myriads of life styles and traditions. As thousands of life styles and meaning systems in cities collide, there are bound to be casualties. The "casualties" are usually people who have lost faith in their traditions, their values, and their previous understandings of the world in which they live.

Finally, even social science has recently confronted us with the proposition that our own "selves" are not our own, but mere social products. This doctrine of the "social self" confronts us with still another fissure in our self-esteem and feeling of ultimate worth. What we thought was so unique (our selves) is just a social product. Our beliefs, our self images, and even our self-esteem are mainly results of our socialization. Although we are still unique in many respects, we are for the most part products of the social forces of the past and present. Even our "self" is not our own, according to this view.

THE MODERN SOLUTION

Having said all this about science destroying more meaning than it creates and having painted a picture of the thinking person without any firm ground to stand on, what then is the *contemporary solution* to the problem of meaning as it is developing in the Western World? The solution appears to be *to find meaning within oneself.* This involves developing one's own sense of identity, purpose, and meaningful life either through a group process or alone. Ultimately, each person becomes responsible for constructing his or her own internal and external world view. With the gradual destruction of external meaning systems, the only direction a person can turn is inward, either with the help of a group, a guide, or by himself. This does not mean the seeker ignores the world around him or others' opinions, experience, or advice. What it does mean, however, both in religious and secular settings, is that the ultimate locus of evaluation and meaning construction is being sought within the individual himself.

There appears to be emerging a set of institutions and practices which are serving that very purpose in Western Society. In the United States alone, millions of people are seeking therapy, entering marriage encounter groups, receiving pastoral counseling, and becoming involved with sensitivity-encounter groups.[9] We also find millions working on their own through meditation techniques, prayer, and other modalities, privately searching for personal

[9] Carl Rogers, *Carl Rogers on Encounter Groups* (New York: Harper & Row, 1970), see esp. Chapter 1.

meaning. It is estimated that 20 million people in the United States alone have been involved in sensitivity-encounter groups. Millions of others have sought pastoral counseling from ministers, priests, and rabbis. Approximately five percent of the population visit out-patient clinics for counseling every year.[10] The point here is not that a new set of "experts" have the answers, but rather that institutional practices are emerging which encourage and facilitate the individual's search for his own understanding of himself and the world. It is also clear that not everyone will come up with the same answers, but rather a variety of tentative answers derived from individual and external experiences and life situations.

Interestingly, the emerging solution of finding one's own meanings about self and the world has come *full circle* during the past three thousand years, back to the Judaic-Christian tradition that one's knowledge of the ultimate (in meaning) is a personal adventure. Admittedly there have been other traditions within the Church, but this thread of individual responsibility for knowing or discovering the meaning of one's life and the world around him, has been a cornerstone of the Judaic-Christian religions (as well as other religions). Part of this tradition also includes the idea that a great deal of meaning is a mystery, often unknowable. We started with mystery, personal insight, and revelation. We spent centuries developing external meaning systems which are now breaking down. And now we are returning for the answer to personal meaning through an acceptance of a great amount of mystery in our personal lives and in the world around us. We have traveled from this Judeo-Christian tradition through the full circle of trying to find absolutes and now, out of desperation, have returned to ourselves as the ultimate judge of meaning.

[10] National Institute of Mental Health, *Mental Health Statistics, Current Facility Reports:* "Provisional Patient Movement Data, Out-Patient Psychiatric Clinics, U.S." July 1, 1967, June 30, 1968, 1969, p. 2.

RATIONAL COUNSELING

Chaplain (MAJ) Donald R. Davis

As a chaplain it is imperative that I have a working knowledge of effective counseling procedures. For that matter, the choice to be a counselor or not was not a viable option when I was a civilian pastor. The need and demand were always there. The only choice was whether to be effective or ineffective. This sent me on a search for methods that would help me become as efficient as possible. That search was a long one and I see no reason to share each step with the reader. But I do want to share the end rewards of those months and years of searching.

I might add that the emphasis on counseling has permeated our people-centered programs in the Army. Commanders, supervisors, Alcohol and Drug Control Officers, Race Relations Officers, physicians, and even volunteers for Army Community Service are faced with the need for effective tools in counseling. My purpose in this article is to present a model for counseling that can readily be used by all those people while recognizing that the need for such skill is not limited to military life.

> The greatest tragedy of twentieth century America is not the great wars or earthquakes or floods but the failure of people to manage their personal lives in productive and meaningful ways. This greatest of tragedies is revealed in the alarming rate of suicide among today's young people. It is revealed in the tons of tranquilizers and the millions of gallons of alcohol that are consumed every year . . . it is revealed in the loss of meaning that men and women experience in their work, their relationships and their leisure time. Clearly, millions of people are anxious, confused and unable to direct their lives in constructive and personally satisfying ways.[1]

It is my hope that this introduction to a particular method of counseling will assist others toward more effective service.

[1] John Lembo, *Help Yourself* (Niles, IL: Argus Communications, 1974), p. *XIII*.

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PRINCIPLES OF RATIONAL COUNSELING

Any system of counseling is built on philosophical concepts out of which certain techniques grow. The philosophical principles of Rational Emotive Therapy are the product of Dr. Albert Ellis and were originally put forth in *Reason and Emotion in Psychotherapy* (1962). "Self-acceptance in rational-emotive theory is perhaps its most important concept. This idea implies that a person is of value to himself because he exists and is alive as a human being." [2] One's worth does not depend on his productivity, his skills, his wealth, his rank, status or success. The basic concept of value lies in the fact that an individual is a living human. The human creature has the unique capacity to rationally choose what he will think, feel, and do. It is this concept that gives birth to the techniques used in rational counseling. A person can learn to control and manage his life so that he can cope with the existential world in which he lives.

Rational-emotive therapy (RET) is an approach that emphasizes a person's responsibility for creating his own emotions and consequent actions. However, the rational-emotive counselor is skilled at teaching his client a method to use in controlling his feelings and behavior. The "ABC theory" of emotions is the basic concept of knowing what causes a person to feel and act the way he does. Simply stated, "It is not the events that we encounter but the thoughts we tell ourselves that determine how we feel and act." [3] "A" is the event or circumstances that one observes, "B" is what one tells himself about that event. This is the inner belief, thought, attitude, or viewpoint that one has about the event we call "A." "C" is the emotional feeling that one has created within himself by the thoughts he had at "B." It is not possible to change one's emotional feelings (barring the use of alcohol or other drugs) until he becomes aware of and changes that belief that is causing the feeling.

> An emotion is a physical reaction to a mental stimulus. If we have angry thoughts, we feel angry. If we have alarming thoughts, we feel tense. If we blame ourselves, the result is depression. In every case the thought, whether known to the subject or not, precedes the feeling.[4]

I have discovered that this concept is more readily understood if it is taught via a graphic aid. When a person is emotionally disturbed he will frequently and readily express his feelings. As he is verbalizing his feelings I write on the right side of a blank page his feelings in his own words. As he relates these feelings to an

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[2] Donald J. Tosi, *Youth: Toward Personal Growth, A Rational-Emotive Approach* (Columbus, OH: Charles E. Merrill Publishing Co., 1974), p. 24.

[3] Lembo, *Help Yourself*, p. 3.

[4] Paul A. Hauck, *Reason in Pastoral Counseling* (Philadelphia: The Westminster Press, 1972), p. 25.

event or person outside himself I briefly describe this on the left side of the paper opposite his feelings. After he has ventilated to a point of felling a little better I confront him with what I have written. It may appear something like this:

A—EVENT	C—FEELINGS
"Wife is nagging me"	"Angry, Frustrated"

I then ask him if this is a true summary of what he is saying. "Are you saying that when your wife nags you it makes you angry and frustrated?" He replies "yes" and owns the thought that it is truly his wife's nagging that is disturbing him. It is then that I draw a large "U" between points "A" and "C" so that it appears thus:

A—EVENT	B	C—FEELINGS
"Wife is nagging me"	U	"Angry, Frustrated"

Now I explain that his wife has no magical power to cause him to be angry or frustrated. What really causes him to be angry is the thought(s) he is telling himself about his wife and her nagging. There is no direct cause and effect relationship between "A" and "C." It is one's *belief* about "A" that causes the emotions one feels at point "C." "Rational self-counseling makes you realize that you are not a robot! You don't have to habitually react to yourself or to others like a puppet on a string with useless, painful anger, guilt, depression, etc." [5] When a person changes his thinking the emotions change, and when the emotions change the behavior changes. This concept reveals how one can control his feelings and actions and puts the responsibility for such control where it rightly belongs. It is impossible under this concept to put responsibility for one's feelings on events, circumstances, others, or even the society or the government. Two thousand years ago Epictetus observed, "People are disturbed not by things, but by the views which they take of them."

The next logical step is for the counselor to lead the client to an awareness of his inner beliefs. When they are known, then test them to see if they are rational or irrational. Rational beliefs cause positive or neutral emotions and irrational beliefs cause negative feelings and actions. If one wishes to change the irrational beliefs and self-verbalizations at point "B," the rational-emotive counselor will teach him methods to dispute the irrational and replace it with more rational self-talk.

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[5] Maxie C. Maultsby, Jr., *Help Yourself To Happiness* (New York: Institute For Rational Living, Inc., 1975), p. 29.

> This theory postulates that people become disturbed when they believe senseless, alarming, and disturbing ideas. These ideas are internalized, silent, conscious or unconscious comments that the person is making to himself. It is these ideas or beliefs that cause the disturbance rather than the event or other person connected with the ideas. Changing the thoughts to rational, logical, sensible ones and then behaving differently on the strength of these new beliefs causes the disturbances to wither away.[6]

If the psychological problems of a person arise from the person's misperceptions about his experiences, the next reasonable step would be to identify his misconceptions and work at making them more rational. Dr. Albert Ellis (1962) identified eleven irrational ideas that are the ideational bases of emotional aberrations.[7] Dr. Paul Hauck has added a twelfth irrational idea that he has observed in his clients. Another and somewhat different classification is given by Drs. Arnold Lazarus and Allen Fay of Rutgers University. In their clinical practice they noticed that their clients were making some common mistakes in their thinking. They have classified twenty most common mistakes and suggested ways to correct them.[8] Rational therapy propounds the theory that these irrational ideas, gleaned from clinical observation, are the cause of most emotional disturbances.

To acquaint the reader with these "irrational ideas," here are twelve given by Ellis in a pamphlet:

1. It is a dire necessity for an adult to be loved by everyone for everything he does.

2. Certain acts are awful or wicked, and people who perform such acts should be severely punished.

3. It is horrible when things are not the way one would like them to be.

4. Human misery is externally caused and is forced on one by outside people and events.

5. If something is dangerous or fearsome one should be terribly upset about it.

6. It is easier to avoid than to face life's difficulties and self-responsibilities.

7. One needs something other, stronger, or greater than oneself on which to rely.

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[6] Hauck, *Reason in Pastoral Counseling*, p. 25.

[7] Albert Ellis, *Reason and Emotion in Psychotherapy* (New York: Lyle Stewart, 1962), Chapter 3.

[8] Allen Fay and Arnold Lazarus, *I Can If I Want To* (New York: William Morrow and Co., Inc., 1975), p. 29.

8. One should be thoroughly competent, intelligent, and achieving in all possible respects.

9. Because something once affected one's life, it should indefinitely affect it.

10. One must have certain and perfect control over things.

11. Happiness can be achieved by inertia and inaction.

12. One has virtually no control over his emotions and he cannot help feeling the way he does.[9]

> Once a human being believes the kind of nonsense included in these notions, he will inevitably tend to become inhibited, hostile, defensive, guilty, anxious, ineffective, inert, uncontrolled and unhappy. If on the other hand, he could become thoroughly released from all these fundamental kinds of illogical thinking, it would be exceptionally difficult for him to become intensely emotionally upset, or at least to sustain his disturbance for any extended period.[10]

TECHNIQUES OF RATIONAL COUNSELING

There are logical steps involved in using the theory and principles of rational counseling. These involve intellectual comprehension of the principles of RET; identity of the irrational beliefs and inaccurate perceptions; a re-education process for more rational thinking and perceiving; work and practice until there is emotional insight where one's feelings and actions come into consonance with the new thinking.

I have found that when a person becomes thoroughly familiar with the underlying philosophy of the ABC theory of emotions, therapy moves rather quickly. The first step is to teach this theory to the client. The use of a person-to-person interview plus some reading assignments will accomplish this first step. There is a plethora of literature available that can be used by the counselor for this purpose. Much of the material listed in the footnotes and bibliography of this article can be used at this point.

Once this concept is perceived by the counselee, it is time to identify the irrational beliefs and inaccurate perceptions he holds. This is done first in the counseling sessions and later by means of homework assignments. So, as I mentioned earlier, I find it helpful to jot down the person's feelings as he expresses them along with his description of the situation which he perceives is causing the disturbance in him. It may be necessary to probe in order to un-

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[9] Albert Ellis, "The Essence of Rational Psychotherapy: A Comprehensive Approach to Treatment" (New York: Institute for Rational Living, Inc.).

[10] *Ibid.*, p. 89

earth his "self-talk." "What do you recall saying to yourself when this occurred?" or, "What were you thinking to yourself at that time?" The counselor can readily see a pattern develop when this "self-talk" is revealed. The presence of over generalization, extreme judgmental attitudes, equating desires with facts, whining phrases, and making things "terrible" are some of the most common patterns pointing to irrational thinking. The process works best when only one situation and the feeling related to it are focused on at one time. When the interview is limited to only one or two problems, the client develops a model he can later use on any problem he may face.

The next logical step is to begin a process of re-education, moving from the identified irrational beliefs to rational thinking. This is the time to dispute the irrational. Almost all irrational self-verbalizations include the evaluative words "should" and "ought"; the words of catastrophe "It's awful!," "It's terrible!" and "I can't stand it!"; or over generalizations such as "I will never be able to do it," and "I am a bad person." Such expressions are to be challenged and logically analyzed. The details of how best to challenge and dispute irrational beliefs can be found in the writings of Dr. Ellis (1971) and Dr. Maultsby (1975).

In this process of disputing it is my practice to introduce another technique of rational counseling. To have a client list the times he is aware of being irrational helps him become aware of what he is thinking. To ask him to write out his analysis of a problem, using the ABC model to include disputation ("D") of his irrational thoughts ("B"), expedites his emotional insight and behavioral changes. These homework assignments become an integral part of the counseling process. When a client actively works at the homework assignments, inevitably he shows progress both in his thinking abilities and in improved emotions and behavior. Part of the written homework is to conclude with a rational thought to substitute for the irrational belief that has been identified and disputed. Homework assignments and the expectation that they will be carried out is a dynamic part of the therapeutic process. The rational counselor leads the counselee to discover that it is only through his own work and practice that he will learn to manage his thoughts, feelings, and actions. Homework, when the need is indicated, may even include a requirement to perform an overt act and report back with an analysis of what happened and why. This is especially helpful when a client needs to learn assertiveness.

Bibliotherapy, the use of books, is also a large part of the homework used by the rational counselor. When the rational coun-

selor is acquainted with the literature in this field he has no difficulty assigning reading that is applicable to the particular need at hand. I have found this to be very effective for teaching new concepts and methods of thinking rationally. "It is almost exclusively through outside effort and work on the client's part that real and longlasting changes occur. Rational counselors strive to provide conditions inside and outside the counseling situation which facilitate the client's personal development and self-realization." [11] Again, the literature given in the references attached to this article are more than a counselor will need to use bibliotherapy very effectively.

Dr. Maxie Maultsby, Jr., Director of the Psychiatric Outpatient Department, University of Kentucky College of Medicine, is one of the most innovative psychiatrists in this field. He has given a technique called "Rational Emotive Imagery" (REI) to the science of rational counseling. REI is an exercise of the imagination that prepares one in his thinking for new emotional and behavioral patterns. The client is taught to go through a mental rehearsal of an event in his everyday life. He is to imagine, by prolonged and concentrated thinking, what his self-talk, feelings, and actions will be when certain situations arise. By training his thinking-through periods of imagery, a client is more likely to be prepared to feel and act positively when he is in the real life situation he imagined.

> REI is an effective training and retraining exercise for your brain. Because REI is "as-if" practice, or mental rehearsal, of the rational habit you are trying to learn, it has almost all of the advantages of real life practice, with none of the hazards. That makes REI one of the safest and fastest ways to learn any new habit. In addition, by doing REI, you gain four other important advantages: (1) you correct past mistakes; (2) you get practice in handling old real life situations with much more rational skill and many fewer mistakes in the future; (3) your emotional re-education progresses many times faster with REI than it would otherwise; and (4) you begin to feel more rational self-confidence in your ability to cope with new life experiences.[12]

In the process of teaching the principles of rational counseling and using the techniques of this model, certain basics must be repetitively brought to the fore. The concept that an individual not only has the means (thinking and choosing) to control his feelings and actions, but also the sole responsibility to do so, can never be forgotten in rational counseling. Another basic is the value of a person. Worthiness of a person is separated from the actions and the

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[11] Tosi, *Youth: Toward personal Growth*, p. 36.

[12] Maultsby, *Help Yourself to Happiness*, p. 89.

appendages to the person. "To be human is to be worthy" is a concept that leads to self-acceptance and is basic to rational counseling.

What is rational depends on the goals or purposes one embraces. This concept makes rationality an individualistic thing. What is rational for one person may not be rational for another person because he has different values and goals. To help a person be rational it is necessary to help him clearly state his long-range and short-range goals. I normally do this in the first or second counseling session.

RESULTS OF RATIONAL COUNSELING

What are the results when rational counseling is used? I will attempt to show just a few of the advantages in the areas of professional fulfillment, client improvement, geometric influence, and usefulness to anyone in leadership.

In over twenty years as a pastor I was never satisfied that I was doing an effective job as a counselor. Since I have used the rational counseling model a new sense of professional fulfillment has been present in my work. I no longer feel I am just practicing counseling. I do it with a new sense of confidence that I am helping people help themselves. The model that I suggest others use is one which I have used personally and found to be very effective in my own life. It has also been helpful to hundreds of others. There is great satisfaction in observing a positive change in the lives of clients which instills confidence in their feelings and actions. This has occurred numerous times to individuals that have come for counseling, to couples that were separated or on the verge, to employees ready to cop out, and to servicemen who had given up. Obviously, the more intelligent the client, the quicker and more effective the counseling. But positive results have also been observed with the slow learner, with the alcoholic and the drug addict, as well as with the neurotic who is dependent on prescription drugs.

After even a limited knowledge and practice of rational counseling the practitioner can observe at least one or more basic irrational thoughts in his client during the first session. By focusing on one of these with the techniques of REI there will be a marked improvement in the client's emotional control within a few days. "The most important thing in human feeling seems to be thinking, and if you change the thinking you get more profound and lasting emotional modification than if you change anything else." [13] The time spent with a client is much less when the rational counseling

[13] Mike H. Kanitz and Kenneth T. Morris, *Rational-Emotive Therapy* (Boston: Houghton Mifflin Co., 1975), p. 37.

model is used. There is no need to spend a lot of time exploring what traumatic event caused certain emotional postures. The basic concept of REI is that it is present thinking that causes present emotions. If one becomes aware of his self-talk and is willing to challenge it, then emotional and behavioral change follows very rapidly. This can be done by means of direct, re-educational processes. Because this method takes less time than other counseling procedures the counselor is able to see more counselees in a given period of time.

Another positive result is the geometric progression rational counseling brings. It is not uncommon for a client to be so thrilled with the progress he has made in managing his thinking, feelings, and actions that he shares his new found method with others. By doing this he becomes a helping agent in others' lives. I have seen large circles influenced positively by this kind of sharing. The outreach to wider and wider circles is a positive result of rational counseling.

The principles and techniques of rational counseling can be understood by almost any reasonably intelligent person. Through group training sessions many can grasp these concepts in just a few hours. I firmly believe that a limited training program would equip large numbers of commanders, supervisors, race relations counselors, alcohol and drug workers, physicians, volunteer workers and chaplains to be more effective help agents.

Much of the learning and training in rational counseling, for that matter, can be accomplished on a self-help basis. Dr. Maultsby's book, *Help Yourself to Happiness*, can be used as a self-instruction manual. He clearly leads the reader through a series of exercises that he calls "Rational Self-Analysis." A thorough study of this single manual could equip a military leader to more effectively understand and counsel his people. In Dr. Maultsby's own words:

> Neither we, nor the professionals we help train, can see all the people who could use help. In fact, if all the mental health professionals in America were to work day and night, they would not be able to see even a fraction of the 40 million normal adults who repeated studies estimate could benefit by improving their mental and emotional health. That's why books like this one are useful. They teach normal people how to understand themselves better and how to deal effectively with useless, harmful, or otherwise undesirable emotions.
>
> As I have stated, anyone with average intelligence can readily learn and use rational self-counseling. Clinical research has shown it to be effective in helping mental health clinic patients,

normal high school and college students, as well as normal adults who just want to obtain more personal satisfaction from life.[14]

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[14] Maultsby, *Help Yourself to Happiness,* p. 2.

TEMPLE WALKING: A TRANSPERSONAL EXPERIENCE FOR PHYSICIANS AND OTHERS

Chaplain (COL) James C. Robinson, Ph.D., D.D., Lit.D.

Doctor Foster went to Gloucester,
In shower of rain.
He stepped in a puddle,
Up to the middle
And never went there again.

—Anon

THE DISEASE PROCESS: CAUSE OR EFFECT?

Early in his medical practice, a baffled young member of the Mayo Clinic, an honor graduate from a long line of physicians, made serious inquiry of himself and his medical colleagues:

> Why was a treatment sometimes effective in one case, while in another, perhaps even suffering from the same disease in a milder form, it was utterly impotent?
>
> Why did the same drugs have such a radically different effect on different people?
>
> Why did people sometimes die from comparatively minor causes while others, literally riddled with disease, hung on to life for years?
>
> Was there a deeper, more fundamental factor which governed the human organism and determined its susceptibility to disease and its response to treatment? Was disease the effect of a failure of this unknown factor to function? Was disease in fact the result of ill health rather than ill health the result of disease? [1]

His conclusion, reached a half a century ago after considerable post-graduate work in London, Paris, Vienna, and Heidelberg, was this: there is indeed a basic regulating factor within the human body which remains perfect in its knowledge throughout life; only

[1] Rolf Alexander, *The Renewing Power of Your Mind* (New York: Warren Books, Inc., 1976), p. 14.

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when it experiences interference is this regulator prevented from defending itself against bacteria, or from repairing damaged or worn out organs and tissues. Two such "interferences" were subsequently identified: nutritional deficiency, and emotional or mental imbalance. Of the two, Alexander placed more weight on the latter. Why?

All mental responses, if repeated often enough, tend to become automatic and every emotional reaction has immediate repercussions in every tissue, cell, and process of the body. If this is true, emotional imbalance becomes, then, both automatic and chronic—keeping the regulating factor ("the perfect core of intelligence" [2]) in a state of emergency and unable to perform its normal functions of assimilation, elimination, repair, and defense.

Dr. Alexander deduced that two options confront the physician. The first is treatment for the elimination of effects without necessarily altering the causes. A second is treatment of cause(s) by encouragement of syntonic emotional responses to life experiences and an examination of attitudes toward these experiences as well as the personal philosophy which attempts to explain them.

> . . .for it is not the experience itself which harms a person; it is that person's reaction to the experiences which causes the damage and your basic philosophy of life determines how you react to experiences.[3]

PSYCHO-SOCIAL DYNAMICS OF HUMAN BEHAVIOR

Implicit in this approach is the conclusion that a patient is best understood pluridimensionally and holistically in order to be assisted in cooperating with his body's homeostasis. This view is shared by the Family Practice Service of Madigan Army Medical Center and has led to the integration into its residency training of a behavioral science sequence, learning objectives which include:

1. The mastery of a working knowledge of psychodynamics and their relation to mind and body.

2. Development of an understanding of family psychodynamics.

3. Patterning of interprofessional collaboration and cooperation which enhance patient care.

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[2] *Ibid.*, p. 18
[3] *Ibid.*, p. 11

4. Sensitization to the role that the patient, the family, and the community expect the family practitioner to play.

5. Growth in the consciousness of the physicians' sensations, emotions, and feelings.

TRANSPERSONAL CONSCIOUSNESS AND HUMAN EXPERIENCE

Recently I was invited to add a third dimension—the psychospiritual—to the bio-medical and psycho-social models important to this philosophy of medical practice. For a teaching vehicle I turned to a didactic-experiential workshop model which I developed in 1974 for use with growth groups at religious retreats and with drug and alcohol abusers.[4] It is a program which defines "spiritual" as transpersonal, transreligious, and transdenominational.

Psycho-spiritual sensitivity begins with the awareness that we humans share a commonality of finite, existential experiences. In the words of Neil Diamond, "We have sweated beneath the same sun; looked up and wondered at the same moon; and wept when it was all done for being done too soon."

But this isn't the end of it. I am much more than the summation of my experiences, the biology of my body, the electrical circuits of my mind, the potentially explosive energies of my emotions, or even the bitter-sweet roles of societal expectations that both cry for my attention and sap my strength. I am a total being—including my "Higher Self." And I am "haunted" by this spiritual dimension which I experience but find elusive of explication. I am, indeed, a "walking temple," beautiful, mysterious, pointing beyond myself to the ineffable. The spark of divinity itself brightens the altar of my holy of holies.

Until recently "temple walking," "inward spiritual journeys," and the "Higher Self" were all terms held in suspect by academic psychologists, usually reserved for the identification of strange mystics of otherwise peculiar or unhealthy people. Most Western psychologists saw little claim in such spirituality as an avenue to special insight or wisdom. Indeed, such "mystical experiences" ("Peak Experiences," Maslow) were viewed with great suspicion, easily lending themselves to labels of psychopathology. All this was to change as psychology itself underwent a shift in world-view and focus.

The American psychologist, Abraham H. Maslow, identified

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[4] A group I co-facilitated with Ms. Joan Kulla, RN, Head Nurse Ward 4E, Letterman Army Medical Center, Presidio of San Francisco, CA.

(in 1968) a third alternative to the then prevalent objectionist, behavioristic psychology and orthodox Freudianism. He called this new development "Humanistic Psychology;" but quickly added:

> I should say also that I consider Humanistic, Third Force Psychology to be transitional, a preparation for a still "higher" Fourth Psychology, transpersonal, transhuman, centered in the cosmos rather in human needs and interests, going beyond humanness, identity, self-actualization, and the like. . . . Without the transcendent and the transpersonal, we get sick, violent and nihilistic, or else hopeless and apathetic. We need something "bigger than we are" to be awed by and to commit ourselves to in a new, naturalistic, non-churchly sense, perhaps as Thoreau and Whitman, William James and John Dewey did.[5]

What is this Transpersonal, Fourth Force Psychology? Transpersonal psychology is an emerging force in psychology and other fields which study ultimate states and

> . . .is concerned with the empirical scientific study and ultimate implementation of the findings relevant to: spiritual paths, becoming . . . unitive consciousness peak experiences . . . mystical experiences, awe, being, self-actualization, essense, bliss, wonder, ultimate meaning, transcendence of the self, spirit, oneness, cosmic awareness, individual and species wide synergy, theories and practices of meditation, sacralization of everyday life . . . and related concepts, experiences and activities.[6]

Transpersonal psychology does not require a complete rejection of traditional psychologies, rather it may be used in conjunction with them, offering a more inclusive vision of human potential and suggesting a new image of man and a new world view. "An underlying assumption of transpersonal psychology is that physical, emotional, intellectual and spiritual growth are interrelated." [7] Only the foolish would reject or ignore understandings of this interrelatedness, many of which have come from traditional psychologies.

Now let's examine some of the transpersonal concepts which formed the basis of our psychospiritual workshop.

1. *Transpersonal Concepts—*

A. "Transpersonal Psychology". Although there is no general agreement on its definition, transpersonal psychology assumes that "physical, emotional, intellectual, and spiritual growth are interrelated . . . focuses attention on the human capacity for self-

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[5] Abraham H. Maslow, *Toward a Psychology of Being* (New York: D. Van Nostrand Co, 1968), p. iii.

[6] Anthony J. Sutich, "Association for Transpersonal Psychology," *Journal of Transpersonal Psychology*, Vol 4, No 1, p. 95.

[7] Gay Hendricks and James Fadiman, ed., *Transpersonal Education* (Englewood Cliffs, NJ: Prentice Hall, 1976), p. 4.

transcendence as well as self-realization and is concerned with the optimum development of consciousness." [8]

B. "Psychosynthesis." ". . .a comprehensive psychological and educational approach to the development of the whole person. . . . While more Eastern approaches have tended to emphasize the 'spiritual' side of being, and Western approaches usually have focused on the personality level, psychosynthesis attempts to view man as a whole and so accord to each concept its due importance. It both postulates in man a transpersonal essence, and at the same time holds that man's purpose in life is to manifest this essence, or Self, as fully as possible in the world of everyday personal living." [9]

"Synthesis" is a combination of "Syn" (together) and "thesis" (a placing). Synthesis is a placing together, a putting together of parts so as to form an integrated whole.

C. "Psycho-spiritual." (Used interchangeably with "temple walking.") An exploration of the inner person which investigates direct experiences of creative imagination, intuition, aspiration, and genius: peak experiences, unitive experiences, integrative experiences, and other often identified as "religious experiences." Assagioli defines these as spiritual psychosynthesis.

D. "Centering and Meditation." Centering must be experienced to be understood. Described by children trained in centering as: "Being lined up just right," "Feeling solid," "Not thinking—just feeling," "Being right on," "Being balanced." Hendricks and Wills describe various centering exercises for children using the ear, the eye, sinking to the bottom (a breathing exercise), energy rising, quick centering breathing, instant centering (using the head), and a "side-stepping negative energy" exercise. Meditation is being used effectively in psychotherapy (Assagioli), Christian Yoga (Dechanet); Christian Zen (Johnston); Eastern Medical Practice (Hirai), and in education (Hendricks & Wills and Hendricks & Fadiman).

E. "The Self." A center of awareness and purpose; integrative. ". . .an entity supraordinate to the various aspects of the personality (body, feelings, and mind) . . . a distinction is made between the 'personal self' and 'I' or center of individual consciousness and the 'transpersonal self,' which is a deeper and inclusive center of identity where individuality and universality blend. . . . The two functions of the personal self are consciousness and will." [10]

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[8] *Ibid.*, p. 4.

[9] "Psychosynthesis Institute News Calendar," (San Francisco: Psychosynthesis Institute, Summer 1976), p. 10.

[10] *Ibid.*

F. "The Superconscious." An autonomous realm from which originate "man's more highly evolved impulses: altruistic forms of love and will, humanitarian action, artistic and scientific inspiration, philosophic and spiritual insight, and the drive for purpose and meaning in life . . . and suffers not merely from repression of his biological drive . . . but he can be equally crippled by 'repression of the sublime'—by failure to accept his highest nature." [11] Psychosynthesis is concerned with the integration of experiences from both the lower and higher unconscious.

G. "Sub-personalities." Semi-autonomous and often contradictory aspects of ourselves that follow a predictable, preprogrammed routine when evoked by a set of circumstances.

H. "False-Identification." Identification with partial aspects of ourselves, *i.e.*, mind, body, temporary feelings, roles or subpersonalities.

2. *Guided Imagery—*

By "Guided Imagery" I mean the initiation of symbolic imagery during a state of relaxation. I have found concentration on relaxing various parts of the human body a helpful centering technique (usually ending with a focus upon an area just below the navel). Other images useful are a plumb line, meadow, mountain, stream, wise old person (Christ, Buddha, etc.), a cave, bus (to transport subpersonalities), a quiet pool, and Jonathan Livingston Seagull (a symbol of the transpersonal or higher self with which almost everyone can quickly identify).

3. *Music and Altered States—*

Bonny and Savary are investigators of music relaxation and altered states of consciousness. Combining music with imagery they have developed techniques which seek to develop an understanding of non-ordinary levels of consciousness and they offer techniques for going beyond ordinary consciousness. Finally, they suggest exercises for individual and group exploration of the frontiers of various levels of consciousness. "Once you enter an altered state of consciousness," they teach, "you can begin to listen to music in this new way. It will involve your total awareness, the fullest participation of your multidimensional self." [12]

Here's a sample exercise called "The Brook."

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[11] *Ibid.*

[12] Helen L. Bonny and Louis M. Savary, ed., *Music and Your Mind: Listening With a New Consciousness* (New York: Harper and Row, 1973), p. 15.

Musical suggestions:
Beethoven, Symphony #9, 3rd movement;
Respighi, Pines of Rome, "Gianicola;"
Smetana, Moldau (to ocean);
Jethro Tull, Stand Up, "Bouree."

Return to the meadow you have learned to visualize. It is a landscape now familiar to your inner mind. But now as you look around, you will see a brook. Look at the water and the banks; note the details. When you have looked at the brook long enough, you may want to explore it further. You may want to go up stream, following the brook to its source. Or you may want to follow the flow downstream, watching the brook grow to be a river as it moves toward the ocean. Let the music take you wherever it wants. Whether you go to the source or to the ocean, explore your feelings as you trace the pathway of your brook. When you reach the end of the journey, spend time there savoring your feelings and images. They may not be images of the brook, but memories of emotions that arise from the experience of moving with the brook. When you are ready, make your way back to the meadow where you began. When you have reviewed and integrated your experiences, open your eyes and find yourself in your room.[13]

4. *Psycho-Spiritual Exercises—*

A. Dis-identification. "We are dominated by everything with which our self is identified. We can dominate and control everything from which we dis-identify ourselves." [14] The exercises consist of four affirmations: I have a body, but I am not my body; I have a mind, but I am not my mind; I have feelings, but I am not my feelings; I play many roles, but I am not my roles. This dis-identification exercise is followed by an exercise of Self-identification: "I recognize and I affirm myself as a center of pure consciousness. I realize that this center not only has a static self-awareness, but also a dynamic power; it is capable of observing, mastering, directing and using all the psychological processes and the physical body. I am a center of awareness and power." [15]

B. "I-am-list." A list is made completing the sentence: "I am ____." After the person can think of no more, he is asked to stop and close his eyes for a brief pause. He is then asked to continue writing until he feels finished. This provides an opportunity to stimulate conscious identity and is a "warm up" for the exercises and sub-personalities.

C. Identification of sub-personalities. This exercise consists of: relaxation and centering; then visualization of a desert road

[13] *Ibid.*, p. 56
[14] Roberts Assagioli, *Psychosynthesis* (Baltimore: Penguin Books, 1976), p. 22.
[15] *Ibid.*, p. 119.

down which comes a bus. As the bus stops, the observer is asked to note the various characters which get off, aware that they bear some relationship to him. The observer is invited to talk with any of them he finds interesting, asking them what they want and who they are.

D. Mountain-top meeting with a "Wise Old Person." This exercise begins with centering and relaxation; imagery of the meadow, the stream and the mountain are then introduced. Once on the mountain the subject is asked to look for a Wise Old Person who knows the answer to all questions, the solution to all problems. This Wise Old Person may look like Jesus, Buddha, a favorite teacher, relative, or combine the features of several persons. Once the Wise Old Person has been contacted, the subject is encouraged to ask if this person is willing to answer a question, to ask a question, and to discuss whatever else comes up. Perhaps the person will change character or shape. If this happens the subject is encouraged to ask the person what is happening and to follow the changes whatever happens. Theoretically the Wise Old Person represents symbolically the "inner wisdom" we all possess. However interpretation is not limited to this theory and some find richer value in a theological or religious interpretation, *i.e.*, Jesus, Buddha, The Holy Spirit, or God.

A WORKSHOP MODEL *

1. *The Setting*—

Madigan is one of eight teaching Army Medical Centers. A select center, it is only one of three to offer a Family Practice Residency. Training in transpersonal experience was conducted each Wednesday morning during six, one-hour periods. It was open to all staff and residents. Attendance included Colonel (Dr.) A.M. Vazquez, Chief, Family Practice Service.

The teaching environment was informal. Chairs were comfortable, portable and usually placed in a circle to facilitate interpersonal, "eye ball" communication and interaction. A blackboard, tape-recorder, and printed handouts aided instruction. Attendees fluctuated between twenty-five and thirty in number and consisted of physicians, nurses, social workers, a psychologist, and a chaplain.

2. *Workshop Objectives*—

* Discussion of concepts and organization of the workshop are of necessity abbreviated. Further details on the workshop may be obtained by contacting the author.

A. To introduce transpersonal concepts of spirituality which are transreligious and transdenominational.

B. To provide experiences for the development of transpersonal consciousness.

C. To stimulate the application of transpersonal concepts and experiences to the holistic healing of persons and families.

3. *Temple Walking: The Inner Journey—*

The workshop itself included: an introduction to transpersonal consciousness; a discovering of the Self; an exploring of sub-personalities; the discovery of sub-personalities and greeting of the "Wise Old Person"; music and altered states; and a wrap-up asking, "Where have we been?"

4. *Some Responses—*

Those of us who participated in this experience, like Doctor Foster, "stepped in a puddle, up to the middle," (surprised, wet, cold and a bit afraid); unlike the good doctor, however, we *did* go back—to wonder at the golden gilding we found—inside ourselves and our colleagues. What follows is a brief sampling of some typical responses to the workshop.

> The main thing I learned is that by taking a few minutes for myself just to listen to me, I become aware of many new feelings and insights. In helping others I must be cautious of imposing my values. My goal is to assist people in getting in touch with themselves. I enjoyed the guided imagery and the meditation on the last day. . . .
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> . . .The single most impressive learning was of my sub-personalities (probably since I have been into TM and hypnosis previously). My sub-personalities were not as threatening as imagined and I'm dealing more with them directly instead of the total me. I believe that sub-personalities identification and GAI are great tools in practice. I'm working through my mind as to how I can set this up in the clinic. I would be interested in deepening techniques also as a one hour teaching session. I have tried hypnosis on a patient with chronic headaches. It hasn't cured the headache, but the patient feels better overall. I thought the "I want" exercise had little profit for me and it would be difficult to use in practice. I enjoyed the sessions overall. This was good to learn how to do things, *i.e.*, therapy rather than spend so much time, as we do on the diagnosis of the problem. . . .
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> . . .The guided imagery and the meditations with music was very enjoyable relaxing and helpful. . . . More importantly the experience has given me a little more insight and awareness of what is going on in the behavioral sciences and what techniques are available to patients on a referred basis. I think too, that the guided

imagery and meditation has helped me somehow feel better about myself and if for no other reason, were worthwhile.

5. *Application to the Practice of Medicine: A Case History—*

Of what use is psycho-spiritual awareness to the physician as a healer? One third-year Resident in Family Practice answered this for himself by integrating guided imagery into treatment of an overweight patient. What follows is a brief case history.

A 35 year old female patient of mine came into my office and asked me to "do something about her weight problem." During the course of our interview I became aware that she was unusually distraught over her problem although she was only mildly obese. In order to give her a sense of control over her body I engaged her in a dis-identification exercise. Things went fairly well until she got into the "feelings" phase of the exercise when to my surprise she burst into tears and started crying, "I'm so angry, so very angry." She visualized her feelings as large black cumulus clouds with dark lines running over them. I tried to explore her feelings of anger after the exercise but she could attach the feeling only with her frustrations over not being able to control her weight. I encouraged her to repeat the exercise at home once daily and experience those feelings of anger. . . .

A week later I saw the patient again and she stated that she had been able to identify several sources of her anger within the family and that she was communicating much better with her husband since the last visit. . . .

She had worked out some problems with her teenage children which were also a source of extreme frustration for her. Her mood was much lighter and she felt much more in control of herself. Now she visualized her feelings as light fluffy clouds that were not nearly so foreboding. During this interview I also discovered that she had some feelings about herself with which she was quite uncomfortable. We are proceeding to explore this area with sub-personality identification in hopes of making her more comfortable with these aspects of her character.[16]

ONE LAST LOOK

The "Tao Te Ching" teaches us:

Empty everything out
and be at peace.

All things around us rise and fall
We can watch all the parts of nature
return to their roots.

Silently returning to the root
is the way in which all things
complete their mission and
report back to their source.

[16] I am indebted to Dr. Larry D. Johnson, MAJ., M.C., 3rd year Family Practice Resident, Madigan Army Medical Center, for this unpublished case history which he used with the patient's permission.

"Silently returning to the root" is another way of saying returning home, to the ground of our being, to God. As we respond to our inner homesickness, "we journey to the inner world to bring unity between our outer and inner experiences. Here we leave the preoccupation with maintaining the mask of selfhood and give up the manipulative arts we have learned. At this point we begin to flow in organic partnership with all that is around us." [17]

As we take one last look in wonder and awe we dare not remove our eyes without a warning. Lest we become hypnotized with the experience, stuck, preoccupied with a demand for more spirituality perhaps we do well to hear a Christian mystic, Thomas Merton. Writing of those who have experienced self-awareness, Merton observed: "This brings with it an instinct to study themselves, to shape their lives, to remodel themselves, to tune and retune all their inner dispositions and this results in full-time meditation and contemplation on themselves." [18]

The answer to Merton's concern is to venture deeply into the center of ourselves so that we are no longer conscious of ourselves. When we really listen to our inner selves, when we return home to our roots we are involved in a sacred affair; and having listened and discovered, we are no longer interested in becoming someone else or in preoccupation with ourselves. We are who we are. That's all—that's enough.

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[17] Tolbert McCarroll, *Exploring the Inner World,* p. 148–149.

[18] *Ibid.,* p. 4

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THE DRAFT: BATTLEGROUND OF AMERICAN VALUES

Chaplain (CPT) Henry P. Roberson, ARNG

For a whole cluster of reasons, the commitment to a peacetime army without conscription is under examination and fire. Senators Stennis and Nunn intend to make a major effort in this area during the present Congressional session, and *The New York Times* (January 26, 1977) has criticized the all volunteer army and called for examination of other options. Yet few things have been so universally and gratefully bid adieu. Why is this question being raised again, and so heatedly debated? What are the values involved: what are the stakes?

The issues involved are not simple; there are no right answers. What is involved in the struggle is not a simple conflict of views and values. It is not good vs. evil, or even choices between greater/lesser goods or evils. There are fundamental American values in conflict with one another; there are "goods" that lead to "evils" and vice versa.

The two dominant values involved are draft resistance/evasion and the need for a strong defense. Resistance to conscription is a perduring American trait. The Vietnam draft evader/resisters are acting according to hoary American tradition. The Vietnam era view that such people were something new is totally without historical foundation.

EARLY HISTORY AND PROBLEMS OF CONSCRIPTION

From the very beginning of our American Revolution, there was opposition to the use of conscription and a lack of enthusiasm for service. On June 14, 1775, the Second Continental Congress sent out a call for volunteers to enlist for one year. These volunteers, along with the Minutemen, composed the first Continental Army. This

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proved to be unsatisfactory since Washington was unable to maintain an effective fighting force. The complexion of his army was constantly changing because men would serve rather limited terms and would return home just as they were becoming seasoned. He requested compulsory service, but Congress, afraid of injuring the fragile support for the revolution, refused. Instead it instituted a system of bounties. This too proved to be as unsuccessful as the appeal to love of country. Desertions were so common that Washington offered a general pardon to all deserters who would return to the army and serve. Several states made service in the army the penalty for certain crimes, especially for vagrancy. Eventually, Congress did pass a draft which had states draw from their militia to fulfill their responsibilities to the Continental Army if they did not supply sufficient volunteers. This draft was unpopular and ineffective, and states tried to attract volunteers mostly by increased bounties.

The subject of the military was a hot topic during the period of the Articles of Confederation (1781–89) and the early days of the Constitution. Washington proposed that the U.S. adopt a small professional army reinforced by national militia. He advocated universal military obligation, saying, ". . .every Citizen who enjoys the protection of a free Government, owes . . . his personal services to the defence of it." [1] His views were rejected because many were afraid of a standing army; this was one of the chief problems under British rule. The standing army was abandoned and early law did not even provide for national supervision of state militias.

The next effort to recruit an army came during the War of 1812 when the governors of Massachusetts, Rhode Island, and Connecticut refused to make their militias available on the ground that there had been no invasion of the United States. There was heavy opposition in Congress to a suggested draft of 80,000 men from the state militias. David Dagget of Connecticut argued that "This bill is not only unconstitutional, but it is unequal, unjust and oppressive—utterly inconsistent with the principles of free institutions to compel a man to become a soldier for life, during war, or for a fixed term." [2] Daniel Webster spoke against that same bill, arguing that ". . .its principles are not warranted by any provision of the constitution." [3]

At the outset of the Civil War, President Lincoln issued a call

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[1] John O'Sullivan, *The Draft and Its Enemies: A Documentary History* (Chicago: University of Chicago Press, 1974), p. 21.

[2] Leonard Bressler and Marion Bressler, *Country, Conscience and Conscription* (Englewood Cliffs, NJ: Prentice Hall, 1970), p. 9.

[3] O'Sullivan, *The Draft and Its Enemies*, p. 44.

for 75,000 militia to serve for ninety days and later a call for 42,034 volunteers to serve for three years. Men were offered all kinds of inducements to enlist including permission to remain with their original state militia and bounties. Finally in March 1863, the North resorted to the first United States conscription law. There was required registration. States could fill their quotas with volunteers, after which the federal government would draft from the lists of registrants.

Since it was possible to evade service by securing a substitute or by paying the government $300, the rich could avoid the draft while the poor were obliged to serve. There were draft riots in Boston, Wooster, Ohio, and Rutland, Vermont. The worst riots were in New York City, where the Irish felt themselves especially singled out. The South adopted a similar system. Draftees were a small part of the Union Army—about six percent—and desertions were a major problem. This law marked the first time that the federal government controlled military manpower without regard to States' Rights. Under pressure, Congress made provision by which conscientious objectors (COs) could do hospital work in lieu of military service.

MODERN HISTORY AND PROBLEMS

In the period before World War I, most of the effort was spent in strengthening the state troops. When war began, a conscription law was passed which allowed no substitutes and was administered by local boards. There was provision for COs to serve in noncombatant capacities. A large effort was made to convince the citizenery of the need for the draft. There was dissent, several parades, and a few minor riots in Montana and Michigan. A pacifist meeting in Madison Square Garden was broken up. In the summer of 1917 some fairly serious resistance was manifested in several counties in Oklahoma, allegedly fomented by socialist propaganda, but the police were prompt to quell the disorder and to arrest the leaders.

This law was not passed without strong and angry opposition. Rep. John Nicholls of North Carolina called conscription outright slavery. Rep. Carl Hayden of Arizona declared: "I am convinced that most of the propaganda in favor of selective conscription is founded not so much upon a desire to win the war as it is to accustom the people to this method of raising armies and thereby to establish it as a permanent system in this country . . . [it is] the most hateful and baneful of [Germany's] institutions." [4] Senator Charles F. Thomas of

[4] Kenneth E. Boulding, et. al., *The Draft?* (New York: Hill and Wang, 1968), pp 2–3.

Colorado said, "Opposition to compulsory military service is characteristic of every government fit to be called a democracy." [5]

Alarmed at the acts of aggression by Germany and Italy during the mid-thirties, President Roosevelt tried to alert the American public to the need for increasing the military strength of the country. This was rejected and Roosevelt was called a war-monger in several quarters. Finally, with the invasion of Poland, Congress increased the size of the Regular Army by 17,000 and when France fell in June of 1940, it enacted the first draft during peacetime. In May, 1942, Congress established the Women's Auxiliary Army Corps to free men from noncombatant duty. CO provision was made again, but no exemption was granted to those who objected to military service on other than religious grounds. Approximately six thousand men were convicted and sent to jail.

Except for a period of sixteen months, a Selective Service System remained in operation after the war, but efforts for Universal Military Training were rejected on the grounds that it would inevitably lead to a violation of American rights and to militarism. Others argued that it would not promote peace, that it would not prepare individuals for military service and that it was too costly.

The Korean conflict required only a partial mobilization, a heavy reliance was placed on use of the National Guard and Reserve. Since an insufficient number of medical, dental, and allied specialists volunteered, Congress passed a "Doctor Draft Law" to assure adequate medical and dental care.

In the years just prior to the Vietnam conflict, there was considerable feeling that the draft was obsolete. Official studies by the Department of Defense indicated that the draft was wasteful and suggested that adequate manpower could be secured through a volunteer system if the inducements were sufficient. With the rising pressure for additional forces in Vietnam, this possibility was rejected. Involvement in this conflict was characterized by massive resistance to it as well as to the draft.

AMERICAN DEFENSE NEEDS

The other dominant value which contends in the arena of the draft debate is the need of the United States for a military capable of flexible response to a variety of international situations: ". . .[to] provide for the common defense. . ." The lesson of the fifties was that overwhelming nuclear supremacy was handcuffed in situations

[5] *Ibid.*, p. 3.

that were less than Armaggedon. Technology has robbed us of the luxury of ample time to mobilize and train a large army for war. While the existence of a strong army may be a temptation to undue use, it is also a deterrent.

Around the world, democracy is not doing well and human rights are under assault. In percentage of Gross National Product, the Soviet Union is spending twice (12%) what the United States is (5%) for the military. Czechoslovakia was an example of what the USSR is willing to do when it sees its vital interests threatened.

A related value is that of obligation to service of country. Do rights have responsibilities which are unalterably attached to them? Does the enjoyment of freedom impose a burden? If we will neither surrender societal rights nor abolish individual freedoms, where are we going to draw the line? Where in the conflict of values, goods and evils, are we going to set the balance?

PROBLEMS WITH THE ALL-VOLUNTEER ARMY

Having an all-volunteer army may be possible, but there are some indications that it may not. The prime recruiting group is 17 to 18-year-old males. At present, they number 2.15 million; by 1990 that number will drop to 1.6 million. Assuming Army requirements remain stable, recruiting will become more, not less difficult. Also, in an age where warfare is becoming increasingly sophisticated, the number of recruits in the lowest category of the Armed Forces Qualification Test has risen significantly. Those in the highest category dropped from over seventeen percent in 1971 to less than three percent in 1976. Those with some college dropped from 58% to 6.8% in the same period.

The cost of the all-volunteer force is high. The value of no draft requires a high budget which often conflicts with the value which places priority on social, rather than military spending. One answer is to cut the number of personnel in the military services, but there is a limit. Many experts, by no means "militaristic," feel the present 16 divisions is minimal. Others claim that adjustment can be made by cutting down on the number of support personnel required for combat troops, currently in excess of 10 to 1. Should civilians take over some of those duties? Can they? What of women who are targeted at the end of FY 77 to be only 9.2% of the army; could they be used much more freely?

The sixteen-division concept relies upon the presence of National Guard and Reserve forces which can be mobilized and placed in the field relatively quickly. But the elimination of the draft has

made recruiting difficult for what is a part-time and additional activity. In February 1977 the Army National Guard was 35,000 below its 400,000 authorization, the Reserve 24,000 below its 219,000. The Reserve Component soldier is a bargain compared with his Active counterpart: approximately $3,900 versus $24,000 per individual per year for pay and operations in FY 77. A majority of the resupply of Israel after the Yom Kippur War came from U.S. Guard and Reserve resources, and these items have not been replenished. Present equipment levels are running about 58% of that authorized.

So the United States faces the present international situation with a reduced army, stretched thin, inferior numerically in nuclear weapons (although ours are more effective), and with a reserve force not up to its own standards. There is another side to this; we don't need the armed forces Russia does. She has an immensely long border with a hostile China, and has occupation troops in several Eastern European countries.

ADDITIONAL CONFLICTING VALUES

During the draft of modern times, we had a rough cross section of Americans in service; it was a socially integrating force for classes, regions, and—finally—races. Today that is much less the case. Noncareer soldiers in the service have historically been considered a safeguard against militarism. There were inequities, but the college exemption was a compassionate effort to avoid interrupting education. And without truly universal military training, a new draft would probably have at least some of the same problems. The use of local boards gives an opportunity for local understanding of unique problems that some individuals might have. But it also gives an opening for arbitrary, dictatorial, and parochial decisions.

One of the bad consequences of the elimination of the draft has been the loss of "volunteers" to serve as physicians in the Indian Health Service. We have fewer doctors now serving these and other people who certainly need them.

We have at least three additional issues to deal with in considering how any future conscription law would be administered. First, we have yet to deal meaningfully with the issue of selective conscientious objection. My own Catholic tradition has the "just war" theory, and that's a complex conflict of values in itself. Secondly, are we willing to place women in combat situations? Thirdly, what are we going to do about the trend toward unions in the military? (They might have a valuable role to play, and lower enlisted personnel often feel the need of more representation.)

TIME FOR DECISIONS

In essence, we are back where we started: a complex conflict of values, of rights and wrongs, desirable and undesirable consequences, societal needs and wants versus *and* parallel to individual needs and wants. The difference is that we as society and country need to make some decisions. They are crucial, and—for the moment—we have the luxury of time to reflect and consider before we decide. Where reasonable and intelligent people disagree, there are no obvious, clear, and determined answers. We must set our own balance, and be prepared to prosper or wilt by the consequences. There are no right answers, but we must seek the best answer, and live with it until the road opens to a better plateau.

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(See also: *Army Times,* 14 March 1977, pp 3, 4, 8, 23, 25; *Guardsman,* Feb. 77, Vol. 21, No. 2 ["Reply to NBC"].)

AN EMERGING CHALLENGE: MEDICAL ETHICS AND THE HOSPITAL CHAPLAIN

Chaplain (CPT) John A. Rasmussen

Two recent events have shaken the fields of contemporary American medicine, law, and theology, forcing re-examination of medical ethics and morals: the United States Supreme Court ruling on abortion (23 Jan 73, Roe *vs.* Wade) and the Karen Quinlan decision (31 Mar 76). Chaplains who work in a medical milieu are facing new challenges in the fields of theology and ethics. They are being called upon to offer theological expertise on the subject of abortion, which may be legal according to the Supreme Court but is still held to be morally wrong in many religious circles. They are called upon to aid women who are caught on the horns of this spiritual-ethical dilemma. At the same time, hospital chaplains are frequently counselling people who are undecided on whether or not to "pull the plug" of a life-support apparatus affixed to their next of kin. The psychological and theological complications following such decisions can be devastating when ignored or handled poorly. Euthanasia and abortion are issues which can no longer be avoided by clergy, especially hospital chaplains.

It is the intent of this article to examine select problems associated with abortion, euthanasia, and other emerging medical ethical issues, and to give possible solutions to meet these challenges for the Army hospital chaplain.

In addition to being knowledgeable concerning the upheaval in medical ethics, today's hospital chaplain is still expected to minister in typical fashion. Word and sacrament, worship services, patient visitation, staff counseling, crisis intervention, death and grief work are all part of daily clergy responsibilities in the hospital setting. Further, the hospital chaplain is expected to possess expertise and

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knowledge over and above good pastoral counseling skills. Substantial numbers of doctors, nurses and staff are seeking responsible answers and solutions to the dilemmas associated with abortion, euthanasia, and other assorted medical ethical questions. In some hospital settings, the chaplains are being invited to present in-service training for staff (doctors and nurses) in the areas of medical ethics.

QUESTIONS OF ABORTION

An issue which has emerged and has refused to disappear is abortion. Abortion, despite its legality, still poses a problem for many patients, staff and families. Perhaps, as time passes, abortion won't be seen as a problem, but during this time of controversy between anti-abortion and pro-abortion groups, we cannot escape this issue which is so emotionally, theologically, and morally loaded. The matter was further complicated with the Supreme Court's opinion (1 Jul 76) delivered by Justice Blackman. That decision has had a dual impact. The Court has said, in effect, parents cannot prevent their minor daughters from obtaining an abortion. Likewise, husbands cannot prevent their wives from obtaining an abortion of a fetus which they fathered. What will be the long-range effects on such a family when one party sees abortion as morally acceptable and legal, while the other party views abortion as religiously wrong or ethically immoral? Abortion for many is an act of parricide—the worst murder, the murder of a blood relative.

What is the hospital chaplain's role in all of this? In all probability, most women who seek abortions have some type of religious affiliation. Many, with the exception of most Roman Catholics, often do not understand or accept their churches' positions on abortion. Many Protestant denominations are fragmented on the issue. Consequently, it is impossible to neatly categorize patients.

DA Pam 16–61, *The Chaplain's Ministry to Hospital Patients*,[1] speaks of the difficulty of OB-GYN work. Today it is even more complex than before with abortion being part of the elective surgical procedure. The average Army hospital chaplain has a ministry which is no longer directed primarily toward the male soldier. Female soldiers and dependents constitute, in some cases, almost half of the hospital census at Army medical centers. The chaplain, therefore, may represent not only the "God Man," but also the father image. Generally, the female patient may see the chaplain as a non-threatening father confessor. In abortion cases, however, most chap-

[1] Editor, *The Chaplain's Ministry to Hospital Patients* (Washington, D.C.: Headquarters, Department of the Army, 1962) pp. 59–62.

lains can be seen as threatening, merely because they are male. In such cases perhaps the hospital setting offers a better avenue of ministry for the female Army chaplain.

Given the complexity of rules, regulations, and emotions in such situations, how can the hospital chaplain minister more effectively? How can he, in a non-threatening manner, encounter the patient who elects to have a Voluntary Termination of Pregnancy (VTP—abortion)? Obviously, he can monitor and respond to operating schedules and nurse and doctor referrals. Perhaps a better method could be the inclusion of a request for chaplain consultation on the same form (or an accompanying form) requesting an abortion. The patient could indicate that she desired or did not desire a consultation with a chaplain concerning the religious and moral ramifications of her abortion. This would be a non-threatening method which would protect the patient's privacy and, at the same time, would assure the patient of total care, total ministry.

Why see a chaplain? The fact is that, even though abortion may now be a simple surgical procedure, it often has severe psychological and spiritual overtones. Hopefully, the chaplain would be able to help the patient sort through these issues. The chaplain might help the patient evaluate the stated reasons for the abortion—reasons that range from rape, incest, therapeutic reasons, cost, quality of life, or the woman just not wanting to bear a child. On some occasions, parents, husbands, or boyfriends want an abortion performed more for their own well-being than for the well-being of the would-be mother. These are issues which a chaplain, better than any other staff member can help the patient sort through. Not only does he have counseling skills, but he is also equipped to deal with the spiritual dimensions. The doctor cannot be expected to know religious doctrines, nor has he the time to spend in counseling sessions.

Hospital chaplain counseling, in most Army hospitals, is normally provided when a patient is VSI (very seriously ill) or to the family of a patient who has expired. When women have a miscarriage a chaplain is one of the first of the hospital staff to be notified. But when a woman elects to have an abortion (VIP), despite the physical, mental, and spiritual discomforts associated with it, she often receives little support, even when the VTP is for therapeutic reasons. As clergy, we profess to be concerned about death and dying. Are we dealing effectively with death and grief reactions in abortion patients? Long term studies of morbidity in abortion patients have not yet been made in the United States simply because of its recent legalization. Study results from Japan or from Soviet European

countries may not accurately apply to U.S. women because of cultural and religious differences. Perhaps it's best to err on the safe side and make some counselling support available to those women and their families who need it.

Chaplains also know that their ministry does not stop with patients and their families. Many nurses find nursing care to women who have abortions emotionally unnerving. Many nurses regard abortion as contrary and totally foreign to their own creeds of nursing care and healing. Often their emotions and feelings are not explored adequately and communication breaks down. As a result, some nurses become "basket cases" while others become calloused, harsh, and lose their nursing effectiveness with patients who have elected to have abortions. Here is an obvious need for sensitive ministry.

QUESTIONS OF LIFE AND DEATH

Abortion is not the only emerging challenge for the Army hospital chaplain. Events are happening so rapidly through biomedical progress that we are being forced to adjust rapidly. Science, medicine, and theology are making repeated changes and are being challenged regularly. The ethicist, Joseph Fletcher, states: "Not only are the conditions of life and death changing, because of our greater control and in consequence our greater decision-making responsibility: our definitions of life and death also have to change to keep pace with the new realities." [2]

Biomedical progress has forced us to deal with unfamiliar terms. Euthanasia, both passive and active, must be dealt with and can no longer be ignored. Withholding of extraordinary treatment is a concept which is being scrutinized today. The most recent and nationally publicized case is that of Karen Ann Quinlan. In this particular case, the New Jersey Supreme Court said on 31 March 1976, in part:

> We repeat for the sake of emphasis and clarity that upon the concurrence of the guardian and family of Karen, should the responsible attending physicians conclude that there is no reasonable possibility of Karen's ever emerging from her present comatose condition to a cognitive, sapient state and that the life-support apparatus now being administered to Karen should be discontinued, they shall consult with the hospital "Ethics Committee" or like body of the institution in which Karen is then hospitalized. If that consultative body agrees that there is no reasonable possibility of Karen's ever emerging from her present comatose condition to a cognitive, sapient state, the present life-support system may be withdrawn and

[2] Joseph Fletcher, "Ethics and Euthanasia," *American Journal of Nursing*, 73 (April 73), p. 672.

> said action shall be without any civil or criminal liability therefore on the part of any participant, whether guardian, physician, hospital or others.[3]

Today it is history. Karen was removed from the life support apparatus and she is alive today. Nonetheless, the next of kin were given the right to legally remove all life support apparatus ("pull the plug"). Was this action an attempt at indirect and involuntary euthanasia or was it good medical practice?

What happened in the Karen Ann Quinlan case is happening in similar cases every day in hospitals throughout the country.[4] In intensive care units and neonatal care units, decisions of life and death (pulling the plug) are being made daily. Some of these decisions are solely the decisions of doctors, while others are a combined effort of doctors, patients, and next of kin. In the Karen Ann Quinlan case, the New Jersey Supreme Court stated that an Ethics Committee would be consulted before removal of life support apparatus was effected. If such committees were organized in major Army medical centers, shouldn't the hospital chaplain be a member? Certainly in the military setting it would be much easier to arrange this to happen than in most civilian hospitals. Army regulations could stipulate the organization of such committees and require their membership to include chaplains. Robertson and Fost write ". . .that although the notion of a 'God committee' has been much maligned, experience with institutional 'human subjects' committees in recent years suggests that groups can be formed which improve the ethical acceptability of controversial and complex medical decisions." [5]

In all life/death crisis situations there is an emotional, psychological, and spiritual interplay. In situations involving raw emotions, stress, guilt, and depression, the hospital chaplain is often more equipped to help families cope than are the doctors and nurses. He can offer support, counsel, and prayer. He is best able to sort through the intermesh of guilt, God, and fear. No one can deny that guilt is involved where "pulling the plug" occurs, whether the family is religious or not.

SOME CURRENT VIEWS

Can the religious person advocate removal of a life support apparatus? Bishop of Paterson Lawrence B. Casey says yes.

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[3] "Excerpts from Quinlan Ruling," *American Medical News*, (12 Apr 76), p. 14.

[4] Raymond Duff and A. Campbell, "Moral and Ethical Dilemmas in the Special Care Nursery," *The New England Journal of Medicine*, 289 (Oct 73), p. 890.

[5] Martin Waldman, "Medical Ethics and the Hopelessly Ill Child," *The Journal of Pediatrics*, 88 (May 1976), p. 888.

> It is both possible and necessary for society to have laws and ethical standards which provide freedom for decisions, in accord with the expressed or implied intentions of the patient, to terminate or withhold extraordinary treatment in cases which are judged to be hopeless by competent medical authorities, without at the same time leaving an opening for euthanasia.[6]

Another perspective is given by Joseph Fletcher who believes that what has taken place in birth control is equally imperative in death control. The whole armory of resuscitation and prolongation of life forces us to be responsible decision makers about death as much as about birth; there must be as much quality control in the terminating of life as in its initiating.[7]

John Fletcher, in his article, "Abortion, Euthanasia and Care of Defective Newborns," addresses the question of care for defective newborns. He feels that the growing use of abortion to prevent births of infants with unfavorable prenatal diagnosis raises ethical questions about active euthanasia for newborn infants with similar impairments. He writes: "Two opposing ethical arguments are those of Paul Ramsey, who equates genetically indicated abortion with infanticide disapprovingly, and of Joseph Fletcher who equates the mortality of abortion with selective euthanasia approvingly." [8] In essence he feels that a decision for abortion after prenatal diagnosis does not necessarily commit parents to euthanasia in the management of a seriously damaged infant. He quotes S. Bok, "Ethical Problems of Abortion," stating that one problem with abortion is the potential brutalization of those who participate in it.[9] He also quotes Lorber's rejection of euthanasia as "an extremely dangerous weapon in the hands of unscrupulous individuals." [10]

What is the criteria for letting a defective child live? Are viability and sociability adequate criteria for permitting and assisting life to continue with medical care? If socialization is the essence for allowing one to live, do we listen seriously to Joshua Lederberg. Lederberg has proposed that ". . .an operationally useful point of divergence of the developing organism (infant) would be at approximately the first year of life, when the human infant continues his intellectual development, proceeds to the acquisition of language and then participates in a meaningful, cognitive interaction with his mother and with the rest of society." [11]

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[6] Lawrence Casey, "Use of Extraordinary Means," *Crux*, (17 Nov 75), p. 2.

[7] Joseph Fletcher, "Ethics and Euthanasia," pp. 673–674.

[8] John Fletcher, "Abortion, Euthanasia, and Care of Defective Newborns," *The New England Journal of Medicine*, 292 (Jan 75), p. 75.

[9] *Ibid.*, p. 76.

[10] *Ibid.*, p. 77.

[11] H.T. Engelhardt, "Viability, Abortion, and The Difference Between A Fetus and An Infant," *American Journal of Obstetrics and Gynecology*, 116 (June 1973), p. 431.

How much influence should parents have concerning the care of their defective child? There is a wide range of parental response in finding that one's baby is premature, sick, or defective. When the infant is defective should the parents be required to decide on the infant's future while they may be in stages of shock, denial, anger, depression, and grief? A recent article in the *Journal of Pediatrics* gives insight into family participation on medical procedures of the defective children. "While recognizing that parents often will be unable or unwilling to make decisions, medical professionals must always accept, in principle, that the responsibility should be borne by the parents and attempt to facilitate but not force them to make the decision." [12] Does or should the chaplain have a place in this process? According to some medical experts, the answer is a qualified yes.

As questions of medical ethics arise, a group (including family members, nurses, social workers, physicians, chaplains, and others) might convene to exchange information and reach decisions. "Thus staff and parents function more or less as a small community in which a concerted attempt is made to ensure that each member may participate in and know about the major decisions that concern him or her." [13] Duff and Campbell state that the burdens of this decision-making must be borne essentially by the concerned families and their professional advisors because they are most familiar with the specific situation. Since the family concerned must ultimately live with and is most affected by the decisions, it appears that society and the health professions as a whole should provide only general guidelines for decision making.[14]

In arriving at medical decisions concerning the hopelessly ill child, Martin Waldman views clergy participation favorably:

> The clergy I found most helpful; for while they stood as guardians against any trespass into the area of active euthanasia, they reminded us, on many occasions, of the dignity of allowing hopeless children to die without the use of extraordinary measures to keep them alive. This is something the medical professions seem to repeatedly forget.[15]

When a child is severely ill or has gross congenital anomalies, who should participate in decisions about its care? Dr. L. Stanley James, Professor of Pediatrics and Director of Perinatal Medicine, Columbia-Presbyterian Medical Center, feels any decision about

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[12] A.R. Jonsen, et. al, "Critical Issues in Newborn Intensive Care: A Conference Report and Policy Proposal," *Pediatrics*, 55:756 (1975), p. 763.

[13] Raymond Duff and A. Campbell, "Moral and Ethical Dilemmas," p. 891.

[14] *Ibid.*, p. 894.

[15] Martin Waldman, "Medical Ethics and the Hopelessly Ill Child," p. 890.

treatment must be made in close consultation with the family. "If the parents cannot participate at such traumatic times, then it should be the grandparents and also the minister, if one is involved. . ." [16]

Obviously, life and death issues and euthanasia are not only limited to the neonatal intensive care unit. Dr. Robert H. Williams even addresses the matter as it applies to the "incurable" criminal:

> . . .no matter how extensive the treatment and rehabilitation programs, many criminals will not be cured. Indeed, some will always have major psychiatric problems. It seems more desirable that the criminal's life be terminated on the basis of the hopelessness of his cure rather than as a punishment for a major crime. Life's termination for a criminal offense should be regarded as euthanasia, exercised for the protection of the patient and others. In certain instances the patient could be offered the choice between euthanasia and permanent confinement necessitated by his mental sickness.[17]

But always the question arises, who would make the determinations? The psychiatrist alone? A committee? Is this an example of a life devoid of human value? How would a hospital chaplain react in such a case?

WE NEED TO FACE THE ISSUES

The Army would do well to ensure that its chaplains were trained to meet these emerging issues. The Army chaplaincy would be wise to encourage hospital ethics committees with chaplain participation. Presently, chaplains are on some very important boards and councils, *e.g.* chaplains are part of the Child Protection and Case Management Team, AR 600–48. Often the chaplain alone offers the only moral input into a process. On some committees the chaplain may be the only advocate for a patient who is unable to defend himself because he is too young, too comatose, or for some other reason is unable to speak on his own behalf. At the same time, the hospital chaplain can be supportive to doctors and nurses, not to mention families, when such difficult decisions have to be made.

Today's modern medical arena is a challenging place to be for the Army chaplain. He can be silent and forgotten or he can be heard as a voice—firm, yet loving and compassionate. The hospital setting is a place where he can be part of an ongoing dialogue. In the military setting, in fact, the chaplain can't be "fenced" out of the action. If he is going to be effective in the medical milieu, both personal study and formal education are of utmost importance. The

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[16] "When the Neonate Is Defective," *Contemporary OB/GYN*, 7 (Jun 76), p. 107.

[17] Robert Williams, *To Live and To Die: When, Why and How*, (New York: Springer-Verlag, 1973), p. 12.

field of challenge is undeniably before him. There is a constant need for education in the field of medical ethics in addition to counseling skills. We need new materials which openly address issues like abortion and euthanasia. Quality bibliographies on emerging issues would be beneficial. Discussion and study concerning the Army hospital chaplain and the "hospital ethics committee" are critical at this time. Religious retreats, quality seminars, monthly training conferences, Army correspondence courses, are all excellent means for dealing with these moral and ethical issues in medicine today. Introducing Army chaplains to issues such as genetic engineering, world population, abortion, biomedical ethics, euthanasia, suicide, organ transplants, amniocentesis and human use for experimentation, living wills, etc, is not a luxury but a necessity of the day. We in the hospital chaplaincy know that we live in some of the most challenging and exciting times of ministry. But we must begin to equip ourselves for the issues and challenges constantly arising before us.

CPE AND THE TRADITIONAL JEW

Chaplain (LTC) Allan M. Blustein

How compatible are the principles and techniques of Clinical Pastoral Education (CPE) with the Traditional Jewish personality? Or, to put it another way, of what value are such things as Transactional Analysis (TA) and Gestalt to the Traditional Jew? To answer that, some preliminary statements are necessary.

To begin with, as a Traditional Jew I accept both the Written Law of Moses and the Oral Law of the Rabbis *(Talmud)* as authoritative and binding. I therefore believe that every question facing mankind today can be answered in the light of these ancient and divine teachings. It follows then that I will meet every life situation with a Torah-true approach. This means that in my inner most being I must ask myself, "What is it that God wants of me and how may I respond?" Because, while Orthodox Jews are unanimous in their belief in the literal revelation of the Torah (Scripture, Talmud and Codes plus Commentaries), there is no unanimity regarding interpretation of these laws. Hence, I, a Traditional Jew, am free to interpret aspects of Judaism as I see fit so long as I remain within the parameters of the *Halachic* (authentic) Orthodox guidelines as set forth in the Torah process. As a Traditional Jew I feel that change can only come about within the framework of *Halacha*.

In other words the situation might be analogous to the U.S. Constitution. The document itself provides an avenue for change and flexibility called the process of amendment. In like fashion, I believe that the Torah provides this same process which is called *Halacha*. For me it is flexible and adjustable according to my needs at any fixed point in history. Essentially all Jewish groups see the need for the practical application of a machinery for adjustment within Judaism, but they differ in the degree they are willing to go to bring such change. I, as a Traditional Jew, will not go beyond these limits as I perceive them.

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This perception is a product of my upbringing, my family, my education and my innermost feelings and thoughts on a whole host of things. I am a Traditional Jew by conviction, by my own desire to be and ever remain so. I realize that Orthodoxy makes the greatest demands on the individuals of all the three major branches, but I perceive this to be an expression of the fullness of the Tradition and the sacred proof of it as God's Word.

God's Word for me, a Traditional Jew, translates itself into the *Mitzvot* (commandments). A simple formula or equation to make this more understandable might be: God's Word = Torah = Commandants.

As a Traditional Jew I do not question God's Word. Since I believe in free will, I am at liberty to accept or reject any part of the above equation. If I accept it, then the yoke devolves upon me and I am duty-bound to aid in building the Kingdom of God. This task is accomplished, not by a mystical retreat from day-to-day reality and responsibility, not by spending my energies in seeking to understand the nature of God, but by actively becoming part of a religious system which is geared to a single purpose: regular and daily encounters with God. If, as I believe, I am to remain part of the "Holy Nation" whose mission is to bring "light unto all the Nations," then I must remain attached and connected to a way of life that affords repeated encounters with the holy so that my awareness of God is alive and vibrant. The *Mitzvot* are the means through which this connection is maintained and strengthened. Without the experiences of awe which these encounters with the Divine provide, a person can miss life's mystery in which the extraordinary might then become the commonplace and the meaningful become the trivial. As a Traditional Jew I feel that these *Mitzvot* are a bridge to the awareness of God's presence in our lives.

This is aptly illustrated in the Benediction which I recite over bread: "Blessed art Thou, O Lord our God, King of the Universe, Who bringest forth bread from the earth." Within this simple blessing are the three ways in which I see God. I see him as my God with whom I am on intimate terms (Thou); I see him as "Our God," the God of the Jewish People; and lastly I see him as "King of the Universe," the God of all Creation. In each perception he is worthy of my praise and gratitude—in essence my prayer. By virtue of this Convenant with God, non-Jews have only to live faithfully by the Seven Commandments to Noah (*i.e.* prohibitions of idolatry, blasphemy, murder, immorality, theft, and inhumane behavior, as well as the positive injunction to establish a system of justice) in order to achieve a share in the World-to-come.

I believe that the Jew builds the Kingdom of God (*Malchus*), *here* on earth. I feel further that an even more accurate translation of the world *Malchus* means the "kingship" of God. This "Good Society" in turn comes about through the acceptance (by Freedom of Will) of the *Mitzvot* which run the gamut of personal, interpersonal, and social relationships. I also believe that God has chosen the Jews to be the "Messiah-people" thus becoming the moral and religious teachers of all mankind. I also believe that man sins (by Freedom of Will also) but that he can return to the law of God through a moral decision called repentance. This decision is linked to a radical change of personal conduct and motivations and it is open to all people ("As I live," saith the Lord, "I do not desire the death of the wicked man, but that he turn from his evil way and live," Ezekiel 33:11).

This brings me then to a consideration of the reasons for sin, suffering, and pain on earth. As a Traditional Jew, I believe that even these have a moral purpose, but it is within man's control and power whether or not to use them in a beneficial way. In other words, what we do with the evils that beset us—the moral lesson we learn from them—spells out, perhaps, the very purpose of sin and suffering in the world. It is not by accident that the Hebrew term for suffering (*Mussar*) is also synonymous with moral instruction.

History records the endless sufferings of the Jewish people. As a Traditional Jew, I believe that these have come about largely because we have forsaken God's Word. We have been rebellious, stiff-necked, and wayward. Pain has manifested itself *upon* us and *within* us a result. Even as a parent rebukes a child when the latter does something bad or wrong, so too does God rebuke us in the same fashion when we stray from his Word.

Not withstanding the myriad attempts to explain the paradox of why the good suffer and the wicked seem to prosper, which are found in the Talmud, the Traditional Jew maintains his faith in the justice and equity of God's actions even though his finite being prevents his total understanding of God's plan. Still, I believe there is value to such "apparently unhealthy" feelings such as guilt, anger, hostility, pain, and the like. After all, these too are part of Creation and God's plan so there must be a reason for them even if it transcends our range of understanding to know that reason in its totality.

If mankind were to sin and remain free of any guilt, would there be any incentive for repentance and a desire to *be* (and *do*) good? In other words, if I have no guilt feelings when I sin, then sin

will run rampant will it not? If I feel no anger at injustice then how will I ever help to eradicate injustice? If I have no hostility towards a wanton murderer, then how will murder be eliminated from this world?

The question acutely then is—when do these feelings of guilt, anger and the like overstep the bounds of justification and enter into a gray area of *un-health* and *emotional ill-being?* This is precisely why I feel such processes as TA and Gestalt can prove invaluable to me as a Jew, indeed to all men. They are effective tools for "getting me in touch" as a Jew, to clarify, delineate, and define my feelings about guilt, suffering, and anger so that I can better come to grips with the truth of life. They can assist me in sharpening my powers of perception. Tools, such as group encounter, TA, and Gestalt, are not ends in themselves by any means. I simply feel they can be valuable assests for people who are searching for their identity in a world where it's all too easy to lose that identity and "disappear." I am also aware that these tools are designed to expose feelings such as guilt, anger, rejection, and the like, but it is my fervent belief that if a Faith cannot stand questions, then it is not worth mankind's investment. Judaism, as I preceive it, has stood up to all the threats against it since time immemorial. I do not worry about its power or strength.

I also feel an obligation, as a Traditional Jew, to discover my own power and strength through all available media so that I can do my part in the fulfillment of God's Covenant with Israel as set forth in my Tradition. My journey toward a fulfillment of God's Word has thus been enhanced by my presence in CPE. I have come to behold hitherto unknown parts of my being rushing headlong into my awareness as a Jew. As a pastor to all people, I now feel a closeness to my God and my faith which I have never before experienced. I sense a rebirth of the spirit and zeal which has too often been concealed by a series of games, many of which I let myself fall victim to. I have gotten in touch with the true power of my being by means of group encounter—the power to try to effect change in myself and in my flock.

Prior to CPE, I had sensed a gap in my being and ministry. But I was unable to locate and correct it. This gap might be called "awareness," "affirmation of my being," or simply more "education." In any event, the gap did and still does exist, but I now sense a narrowing of it with each passing moment. I yearn for better insight into myself so that I can be a better Traditional Jew. Thus, I cherish the encounters with my fellow clergymen for I sense that they, too, are engaged in the same struggle for intimacy with the

Creator. If the power of one individual is awesome, how much more so is the power of many, all directed to a deeper and more meaningful intimacy with the reality of God and His Creation! One man can row a boat, but six men can make a boat go faster and smoother against the current. This is how I view CPE in each of its individual parts as well as the sum total of all its aspects.

As a Traditional Jew, I can perceive only improvement of self in the CPE process. Even the so-called bad feelings that I experience at times, can transform themselves into positive end-results if I so will it. I can affirm my being, be proud of my Jewishness, proud of my ministry, and proud of myself if *I* want it enough. I therefore welcome any and all tools and techniques which can aid and assist me in my being, as well as intergrating my beliefs in an enduring and magnificent tradition with the very best that modern learning has to offer. To me, they are not contradictory; they are, instead, *complementary* and will remain so for as long as I assert my power to perceive it that way!

PASTOR'S WIFE: NEW BEGINNINGS

Carnegie Samuel Calian, Ph.D.

The advent of the woman pastor points to a greater liberation for the pastor's wife. Many a pastor's wife has remained cheerful while willingly or grudgingly being victimized as an unpaid servant of the church. She has been cautious and cooperative while lonely and frustrated. The rights of women and the rising number of women pastors have brought the pastor's wife to a new threshold of self-awareness; she no longer harbors guilt for her needs of personal identity.

To be the wife of a professional is both satisfying and frustrating. There is both status and loneliness in such a situation. It would be instructive and therapeutic for the wives of professionals in several fields to meet and discuss their woes and pleasures. Many would share the same conflicts and problems. Often the wives of clergy feel particularly exploited. Seen from a broader perspective, however, her joys and problems are shared by a wider circle of wives married to professionals. For example, Dr. James L. Evans of the Institute of Living in Hartford, Connecticut, has indicated that wives of medical doctors are often deeply troubled. According to him, doctors' wives are suddenly faced with a new set of problems after the struggle associated with medical education, training, and launching a career has ended. These women have been attracted to men with a profession but are later disturbed by such reality factors as the increasing involvement of their husbands in work and the conflict between his personality characteristics and her idealized expectations.

The same phenomena can be observed among the wives of business executives. *The Wall Street Journal* in several lead stories

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underlines the fact that wives of executives pay a heavy price for their husbands' success. Consider, for instance, the case of the executive living in a comfortable home with three children, two cars, but a bitterly unhappy marriage. As their income grew, his hours away from home increased. The wife suffers from deep-rooted sexual dissatisfaction, and her husband is the victim of sheer exhaustion from long hours and worry about his job. According to Allied Van Lines, who move many executives around, the number of families in similar situations is considerable. Corporate executives have been known to move as many times as a pastor's family; both are conditioned to a nomadic existence. The women's movement has encouraged more of these frustrated wives to pursue careers and seek satisfying jobs as part of the answer in the midst of dissatisfaction and loneliness. Yet working partners with two careers can also be a new source of frustration if the fundamental understandings and goals of each party are not based on a common consensus. Liberation involves more than material security or pursuing a career. Both are certainly factors in one's well being, but a wife's liberation, as well as her husband's, can come only when both discover the quality of relationship they wish to have with each other.

The primary relationship of a wife to her husband and a husband to his wife needs to be under constant review. Nothing should be taken for granted. The tendency of most partners married to professionals is to blame the profession for the dissatisfactions that might later result in the break-up of the marriage relationship. This is true for the wives of many clergymen who often feel victimized by their husbands' profession. In London the wife of an Anglican clergyman is reported to have said that "clergymen should be celibates because being married to one is a lousy job." According to her, she had married seven years earlier with the high-minded vision of working with her husband in a great venture. "But here I am, surrounded by four children, tied to the house, expected to turn up at every cat hanging and feeling like a widow as my husband is always on duty." She added: "I resent also the double standards maintained in the parish. A clergy wife is expected to run to the conventional things, turn up at church and every other connected social affair, whatever her domestic circumstances may be. One receives no encouragement for managing it but plenty of blame when one does not. I also resent the fact that I have to be myself, self-consciously. If I 'twist' at the parish dance, this causes comment. I now have become so introspective that I ask myself if I 'twist' in order to cause comment. I resent the basic reason behind it—that somehow we are different. Clergymen ought to be celibate because no decent

right-minded man ought to have the effrontery to ask any woman to take on a lousy job. It is thoroughly un-Christian." I wonder how many wives of clergymen would to some degree echo her sentiments. She certainly does not seem free or liberated.

Another case is found in a letter sent to Ann Landers from an unhappy pastor's wife.

> Dear Ann Landers:
>
> I have written you dozens of letters and torn them all up, but I promised myself that this letter is going into the mailbox.
>
> I am a pastor's wife who is sick of the demands made on me and my family. There are approximately 500 members in my husband's congregation and approximately 500 ideas on how a pastor's family should live.
>
> My husband puts in at least 70 hours a week, yet there is never a free evening just for us. We must visit the sick, visit the bereaved, visit the couple who had a new baby, and visit the old woman who fell and broke her hip.
>
> The phone rings in the middle of the night. Mrs. So-and-So's husband is an alcoholic and he hasn't been seen since 3:30 p.m. A widow is worried about her teenage son. He took the car without permission, and she is sure he is dead in a ditch. A hysterical neighbor phones to say her daughter has locked herself in the bathroom and is threatening suicide.
>
> Yesterday my husband received a letter criticizing the dress I wore Sunday. It was too short. Also I had on too much lipstick. I am expected to serve on all sorts of committees. It is assumed that I will pour tea and stand in the receiving line of every civic and social affair. Some nights I think my feet will fall off.
>
> When I married my husband, I wanted to help him serve God, but in the 18 years he has been in the ministry I haven't seen even one life changed because of our efforts.
>
> I hope you won't think I'm mercenary, Ann, but I bitterly resent the fact that we will never own our own home and we will always have to scrimp to make ends meet. The cost of living has skyrocketed in the past 10 years, but my husband's salary is the same as it was in 1958. He is a brilliant man, and I know we could have lived much better if he had chosen any other profession.
>
> Please give a word of encouragement.
>
> Losing Heart

Ann Landers was not able to help "Losing Heart." The columnist hoped some other pastor's wife who had worked through a similar situation would respond. A few months later Ann Landers printed a response to "Losing Heart" from another pastor's wife of twenty years experience.

> Dear Losing Heart:
>
> When I married I was determined to be the most universally loved minister's wife in the world. I soon learned it was impossible.

I tried playing the role of fashion queen. The criticism was scathing. I then tried dressing more conservatively and was carped at for looking "down at the heels." When I ran myself ragged with committee work, I was accused of trying to be "the center of everything," so I cut back on community work and did very little. I was then hauled up short for my indifference and even called "snooty."

My first three years as a pastor's wife were nightmarish. I felt as if I had failed miserably and was on the verge of a nervous breakdown. It took a lot of nerve, but I decided to talk over my problems with another pastor's wife, one who was handling her life beautifully. She set me straight. Her advice was: "Stop trying to play a role. Be yourself. The person who tries to please everyone pleases no one."

Now I dress to please myself and my husband. I am deaf to remarks that my skirt is too short, my lipstick is too bright, or my hair is piled too high.

I never pour at teas or serve on committees unless I truly want to. If a cause doesn't appeal to me, I don't become involved. I'm so busy with activities that do inspire me that I no longer feel guilty if I don't give a piece of myself to everything.

My husband is still overworked, but I've learned how to make our time together count. You can be sure I'm not the most popular pastor's wife in the world, but I now have a genuine sense of joy and fulfillment. I would not change places with any woman I know.

Columbus, Ohio

What had the experienced pastor's wife learned? What enabled her to be herself? An underlying assumption in a working marriage partnership should be the mutual desire on the part of each partner to help the other to be herself or himself. This goal should prevail in the relationship and for that matter within the family in order to create an atmosphere in which each seeks to fulfill and complement the spouse. The liberation movement, sexually, politically, and socially, aims to help persons individually and collectively to realize their identity and their personhood. It also acknowledges that we cannot do this without the help of one another.

Sexual distinctions between male and female symbolize the interdependence that exists between the sexes. A similar interdependence exists theologically between mankind and God. An individual's awareness of independence is in direct ratio to his or her awareness of dependence. This is another way of saying that none of us is perfectly free. Freedom must be seen within the context of relationships. The old warning to a groom during a wedding rehearsal that he is about to lose his freedom simply isn't the case. In a healthy marriage partners don't lose their freedom but actually extend freedom.

Most human beings at birth symbolically are given a "dog tag" by the hospital attendants. This dog tag identifies the infant and links the baby to the parents. For some years the parents hold the leash. In marriage the individual makes the choice with another person, causing the parents to release their leashes, thus enabling the couple to tie their separate leashes together. This gives the couple a wider span, a larger radius of coverage than the single leash either of them possessed prior to marriage. In a mutually growing relationship one actually extends and widens movements and freedom rather than curtailing them. However, none of us is free of "dog tags" or "leashes." Our freedom always has strings or some kind of relationship attached to it. We have some choice as to the relationship (the strings) but no viable choice to think of ourselves as nonrelational entities. We all live with relational limitations, though admittedly our capacity and potential within any relationship are never fully realized.

Our freedom (our radius) then is the measure of movement from our base. Is our base (our relational ties) providing us maximum movement or are we getting tied into knots and shortening our potential distance of movement? In a healthy marriage tying oneself with another person, becoming an extended radius, hopefully enables each partner of that relationship to know greater freedom and thereby to be enriched.

Marriage represents perhaps better than any other expression of communal living the fact that no individual is an island. To be a person is to understand oneself as a communal being with an essential will to community. There is this constant need for fulfillment and completeness which every couple should seek to work out together. The goal of the couple is the mutual fulfillment of each other. In practice this will result in tradeoffs and compromises within a context of love. Witnessing maximum completeness of one's mate will bring fulfillment and satisfaction to each partner. Successful marriages are experiments seeking a creative balance at precisely this point. Where the balance is not always maintained, as in the case of many busy professionals, disturbances and doubts set in. The problem basically lies with the couple in renewing their efforts at communication, either directly together or when necessary with the help of a counselor. Only in a secondary way does the problem lie with one's profession or career. In the long run the couple must find their balance, the fulfilling or complementing of each other in a satisfying way, if their marriage is to be a rewarding experience.

From this perspective how should we look at the role of a

minister's wife? Is there something "extra" asked of her? It is my contention that insofar as she conceives of her role as a minister's wife as being something "extra" or more than her primary relationship of fulfilling or complementing her life's partner, she is likely to face disappointment and unhappiness. She will be under constant anxiety and tension, giving her attention to secondary tasks which divert her from being herself in those relationships where she chooses to spend her time and energies. It is at this point that the couple must have honest communication with each other if maximum freedom and fulfillment is to be realized by each of them. This whole process becomes even more complicated when the entire family is taken into consideration. Reassessment of every situation and each relationship must go on regularly.

When the couple and their children understand each other, then the forces of society and the congregation will not persuade them to dance to half a dozen tunes of public opinion, never satisfying any of them. To reach this understanding, the pastor's wife may find herself to be the necessary catalyst who takes the initiative and expresses her freedom in order to get the process of open conversation started at home. As she creatively works out her own lines of interdependence, she will experience a measure of freedom without guilt, no longer seeing herself as the proverbial victimized wife of a pastor and his congregation. Her initiative will also enable her husband to work out his lines of interdependence, enabling him to be liberated as well, no longer tempted to prostitute his wife for the church's program.

Within this context it becomes clear that most of our conversation regarding a pastor's wife is carried on at a superficial level. Most discussions and materials written on the minister's wife attempt to ascertain in some quantitative way her relationship to the congregation. Such an approach often sees the minister's wife as a de facto "assistant pastor" to the congregation or as the "professional lay worker" in the life of the church and community. However, the question is not really a matter of degree at all but rather a qualitative matter of relationship; how much or how little she should be involved in the church's life is not significant. She has a choice in her primary relationships. Any additional involvement outside the circle of her primary relationships is hers to determine in partnership with her spouse.

Of course, the primary circle of relationships can become an ingrown affair. To avoid this the couple must continually see themselves as should all the couples of the congregation, not only in interdependence upon each other but also constantly acknowledging

the source of their mutual dependence upon the God who upholds us all. The committed couple will submit their activities and decisions to the wisdom of God, thus enabling them to be mindful of their own parochialness and self-centeredness. This transcended perspective will further free them to listen to others in love, not out of duty but from a liberated spirit of personal identity and self-fulfillment.

BOOK REVIEWS

THE MILITARY CHAPLAIN

Clarence L. Abercrombie, III

Sage Publications, Beverly Hills, CA; 1977

I remember receiving a questionnaire several years ago about Army chaplains and their perceptions of themselves and their work. Though rather lengthy, the survey seemed thorough and offered the possibility of clarifying issues of importance to the Chaplaincy. Further, the requestor's background, coupled with a comfortable writing style, indicated an openness and concern. He didn't appear to have an axe to grind about chaplains, the Army, or the Viet Nam War. And finally, the fact that the instrument was part of a doctoral research program at a reputable university implied the use of scholarly checks and balances to arrive at valid conclusions.

Clarence L. Abercrombie, III, formerly a platoon leader in the 101st Airborne Division and presently a professor at Wofford College, has now published that Yale dissertation. Reading the book excites me even more than reading the original survey. To my surprise and pleasure, the author's methodology included asking a number of civilian clergy and military commanders to respond to a similar survey from their particular perspectives. Thus, Abercrombie not only gets a sense of chaplain attitudes, but can compare their views with those of civilian counterparts and the military bosses for whom they work.

For me, the most significant single item in the book is a table of eleven possible task options for chaplains (#5.1, p. 91). The table compares the responses of the three surveyed groups, showing both the mean and the numerical rank given the corresponding task option by each group. The eleven task options do not represent every task Army chaplains perform except in the broadest sense; however, they do include major dimensions that seem to have priority. Considering the time frame of the original survey, Abercrombie expresses some surprise at the similarity of the clergy responses, and the disparity between several items when comparing the responses of the chaplains and commanders. The findings of that table could well be used as a suggestive starting point for discussions in our new training program or in any monthly training conference.

Unfortunately, this text was prepared before the publication of Dick Hutcheson's more theoretical work. I would have appreciated Abercrombie's comments on that work in the light of his own study. Abercrombie, like Hutcheson, makes a significant contribution to the literature about the chaplaincy; together they provide a valuable body of theoretical and practical material for the denominations and the Army. I trust they will be read as thoughtfully and prayerfully as they both appear to have been prepared.

—BILLY W. LIBBY
Chaplain (LTC), USA

A SHORT HISTORY OF THE EARLY CHURCH

Harry R. Boer

William B. Eerdmans Publishing Co., Grand Rapids, MI; 1976

"Christian Roots" would be a good subtitle for this exciting visit back to our "Africa." In college and seminary we slaved over myriad dates and details of Church History. Education is wasted on the young. You'll love this book now. You can live again the times of Christ, the Apostles, and the first Christians. Elders, bishops, deacons, heretics, martyrs, and other "VIPs" of our first 600 years are all resurrected in Harry Boer's 180 pages. The reading is always easy; nothing dull or technical clutters the work.

I underlined often to imprint interesting people, places, and events on my mind. My sermons now sparkle with flashing lights turned on once more in *A Short History of the Early Church*. Every Christian is fascinated by how his ancestors lived, loved, thought, argued, served, and worshipped.

If you're experiencing church turmoil now, then live again those thrilling early centuries. Theological differences, liturgical disputes, ecumenism, laxism, Church-state controversies, saints and sinners were all alive and well in those times too.

Harry Boer plants our Christian roots in the real world—of Jewish background, of a Roman Empire, and of Greek thought. After Christ and the Apostles, the Church moved out of Palestine and quickly "spread over a rough rectangle stretching from east to west. Its northern line extended from Arbela to Lyons, and the southern line from Jerusalem . . . to Carthage." The persons, places, and ideas all have their say as they parade across the pages of this absorbing book.

We accompany the missionaries to Europe (Does *your* Christianity come from them?) and we agonize again over Church-state alliances which caused so many ills so long ago. The final chapters intrigue us because they concern a matter pondered by theologians even today—the humanity and divinity of Jesus. The mystery remains, of course. But the different stances taken back then will help us in our own meditations today.

Early Christian history is our common heritage. The Roman Catholic, the Orthodox, the Protestant will feel a little less sectarian, a little more "Christian" after reading this book. As a Catholic priest, I sincerely thank the author, a Protestant minister, for sharing our common roots. I heartily recommend this book to all Christians, especially to the ministers of the Word.

—ROGER T. DUNN
Chaplain (LTC), USA

LONELINESS: UNDERSTANDING AND DEALING WITH IT

Harvey H. Potthoff

Abingdon, Nashville; 1976

Dr. Potthoff has something to say to everyone—from the average military family experiencing "uprooting" as a result of a PCS, to the professional counselor dealing with death and dying—and just about everyone in between.

The author, a respected pastor and professor of Christian Theology at Iliff School of Theology in Denver, employs Scripture selections, a wealth of experiences from such personages as Helen Keller, Albert Einstein, Elizabeth Kubler-Ross and others to make his point that humans can make creative responses to the many types of loneliness he describes so adequately.

Unlike many of the "how to" books being gulped by the public (and some pastors too!), this one offers a genuinely substantive diet of worthy insights. Here's a sampling: "To be human is to experience the pain of loneliness . . . . Human beings come alive through relationships." (p. 11) Potthoff follows this with the life cycle of loneliness, tracing loneliness from infancy through old age. He speaks of the later years as "the rest of life" or, "a time for sharing and contributing." (p. 92 ff) Potthoff's method is theologically based, sociologically shaped and, to this reviewer, psychologically sound. It fits life as it is and offers hope as most would have it.

This is a balanced book that can be read easily by general audiences. Clearly, the author helps define loneliness and ways of dealing with it on personal and pastoral levels. He distinguishes between loneliness and solitude. "It is possible to experience solitude without suffering loneliness." (p. 13) The two-pronged thesis here is that both solitude and loneliness can be renewing and creative. The suggestion for chaplains is that they can assist the sufferers of loneliness to turn "their pain and discomfort into renewal and creativity." Growth can happen as loneliness is turned into creative solitude.

Potthoff recognizes that no one ever completely solves the problem of loneliness. We must all live with it, he maintains. But one thing he is sure of: We who are committed to theological values have in our power the creative, dynamic, and effective tools for helping human beings deal with the inevitable.

—RAY A. STRAWSER
Chaplain (LTC), USA

RITUAL IN A NEW DAY: AN INVITATION

United Methodist Church Task Force on the Cultural Context of Ritual, Jeanne Audrey Powers, Chairperson

Abingdon Press, Nashville, TN; 1976

This little book offers a stimulating and provocative introduction to the idea of ritual; specifically, it presents some seed thoughts about new occasions for ritual and a planning model, plus five interesting examples. The invitation of the subtitle is to participation in the ongoing work of the Task Force.

The writers disclaim the status of authorities or experts and cheerfully admit a strong dependence upon one another in a corporate creative enterprise. They carefully note that their work is not for everyone, not universally acceptable or applicable; instead, it responds to *some* human concerns expressed by *some* persons.

The very useful planning model developed by the group comes from "three bi-polar categories" that emerged from their studies, namely, the dichotomy between human relational transitions, or "passages," and "upholding" situations or relationships; focus on the person or on the community; and, focus on the Christian community or on society as a whole. These are combined to produce eight ritual areas to help identify the categories and assist in brainstorming ritual development.

Five specific types of ritual are explored, each illustrative of a category or categories within the model. The first is foot-washing (communal upholding category), followed by naming (individual passage category), ritual with the dying (individual passage), rituals with the divorced (both passage and upholding, personal and communal change), and rituals for endings and beginnings (passage, individual and/or community). These are chosen simply as good representative examples from a wide choice of possibilities, according to the writers. They are suggestions for whoever might see potential use for them, and for stimulating the interchange of ideas.

The book is part of the Alternate Ritual Project of the Section of Worship of the Board of Discipleship of the United Methodist Church. It is meticulously researched and extremely well written. We look forward to future publication of its work, in particular the results of its invitation to readers to participate in that work. This first volume, regardless of individual reactions to some or all of its exploratory efforts, is a most salutary beginning.

—WILLIAM E. PAUL, JR.
Chaplain (COL), USA

THE NECESSARY ILLUSION: CHURCH CULTURE AND EDUCATIONAL CHANGE

Malcom L. Warford

United Church Press, Philadelphia; 1976

This little volume packs a wallop in the much pummeled field of education in the local church. The title itself makes a positive impact on the reader. Who of us (Chaplains, Pastors, R.E. Directors) regularly thinks of our strategies in religious education as constitutive of a *necessary* illusion? No, rather, as Warford implies, we often depict religious education as a necessary chore!

Viewed critically, Warford's work is not illusory. He calls the church to task by asking its educators to look at their unhelpful alliances and culturally based strategies. He sees the religious education problem as much more than low Sunday School attendance. He suggests that those of us in the church who have the opportunity to become effective educators can do so by getting off the old kick of making religious education maintain the dominant culture. He provides a clear view of the nature of this unhelpful alliance, showing how the church shifted (or allowed a shift to occur) in cultural vision to the public schools. This meant that the school served somewhat the same purpose as the church in the community (p. 21), that of confirming persons in the culture. The school, then, became the unofficial established church of the nation.

Warford sees John Dewey as pivitol in this process which saw the church letting go of its distinctive educational task, yielding it to the secular realm in the hope of instituting the great democratic society.

What Warford wants us to see in this book, I believe, is that churches must come to grips with the cultural diffusion of the Christian faith. The great error which religious educators are challenged to counter through perceptive analysis and creative strategies in education is this: The diffused faith imparted by our culture promotes the impression that people know the Gospel, when in reality they don't. The church must cease endorsing this illusion so that it can become the community of faith—the "necessary illusion" of those who have experienced the presence of God in their lives!

—RAY A. STRAWSER
Chaplain (LTC), USA

HEBREWS, JAMES, I AND II PETER, JUDE, REVELATION

Reginald H. Fuller, Gerard S. Sloyan, Gerhard Krodel, Frederick W. Danker, and Elisabeth Schuessler Fiorenza

Fortress Press, Philadelphia, PA; 1977

This is the latest volume in a growing series entitled *Proclamation Commentaries: The New Testament Witnesses For Preaching*, edited by Gerhard Krodel.

It's a small book but there is a large amount of solid exegesis and commentary on every page. Each author uses a modified eclectic approach to the New Testament book studied, without producing confusion or an inflated text; the highest levels of scholarship are maintained throughout.

The usual literary problems—who wrote the material, what it seems to be trying to say, when and where it was written, why it was written—are considered; old and new perspectives are compared. Much useful guidance is offered to the person who would preach a sermon based on the material studied. There are excellent selected bibliographies provided.

The authors represent a broad range of traditions and backgrounds. Reginald H. Fuller comes from a Church of England heritage and now teaches at the Protestant Episcopal Theological Seminary in Virginia. Elisabeth S. Fiorenza, Professor of New Testament at Notre Dame University, and Father Gerard S. Sloyan, Professor of New Testament Thought at Temple University, are both Catholics. Frederick W. Danker of Concordia Seminary in Exile and Gerhard A. Krodel of Philadelphia Seminary are both Lutherans, each from a different church body.

The book continues the high level of excellence established in previous volumes in the series. It is certainly recommended reading for "the contemporary proclaimer" who wishes to address the problems and tensions experienced by believers between confessions of faith on Sunday mornings; the powerlessness they feel vis-à-vis the anti-Christian forces that challenge the Lordship of Christ and salvation through him. The writings considered don't solve the problems, but they offer resources for gaining new perspectives and renewing commitments. Chaplains need to share those resources with their parishioners, and this little book provides lots of genuine help.

—WILLIAM E. PAUL, JR.
Chaplain (COL), USA

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